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ABSTRACT

This document outlines ancient civilization teaching models for California sixth graders. It is another response to teachers' requests for practical assistance in implementing the "History-Social Science Framework." Units include: (1) Early Humankind and the Development of Human Societies; (2) The Beginnings of Civilization in the Near East and Africa: Mesopotamia, Egypt, and Kush; (3) The Foundations of Western Ideas: The Ancient Hebrews and Greeks; (4) West Meets East: The Early Civilizations of India and China; and (5) East Meets West: Rome. The units provide textual material, illustrations, suggestions for student learning activities, annotated bibliographies, and appendices. (LBG)

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Course Models for the History - Social Science Framework
Grade 6

World History and Geography

Ancient Civilizations

CH 023 124

CALIFORNIA DEPARTMENT OF EDUCATION
Sacramento, 1993

COURSE MODELS FOR THE HISTORY–SOCIAL SCIENCE FRAMEWORK
GRADE *6*

World History and Geography: Ancient Civilizations

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Publishing Information

World History and Geography: Ancient Civilizations was developed by the History–Social Science and Visual and Performing Arts Unit, California Department of Education, from material prepared by the History Project in California and the Connections Project (see Acknowledgments). It is the second volume, produced for grade six, in the series titled COURSE MODELS FOR THE HISTORY–SOCIAL SCIENCE FRAMEWORK. The document was edited for publication by Ralph Hanson, working cooperatively with Diane Brooks, Administrator of the History–Social Science and Visual and Performing Arts Unit, and her staff. It was designed by Steve Yee, prepared for printing by Paul Lee, and typeset by Carey Johnson and Dixie Abbott.

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Foreword

In his recent essay titled "Historical Literature and Democratic Education," John Anthony Scott discusses the importance of teachers' using a variety of materials and strategies to deepen students' understanding and enjoyment of history. A founding member of the National Council for History Education and now cochairman of the Committee on History in the Classroom for the American Historical Association, Scott worked with teachers throughout the 1970s seeking viable resources to broaden studies. Primary sources, literature, songs, and technology were a few of the resources Scott and his colleagues sought for their students. "Such narratives . . . enrich [history] with the sound of not one but many voices. . . . The teacher and the writer . . . share a common aim: to fire the student's imagination as he or she contemplates struggles that have unfolded in the past."[1]

A coherent narrative provides an essential "spine" for an organized study of history. Although significant headway is being made to improve the quality of history textbooks, today's teachers are still faced with bewildering challenges and questions: What additional resources are useful? How can we find them, or even identify them? What strategies help bring these resources to life in ways that are beneficial for students?

Similar concerns were raised at conferences held in 1988 and 1989 to introduce California's teachers to the new *History–Social Science Framework for California Public Schools, Kindergarten Through Grade Twelve* (1988) and to discuss instructional and curricular reform. Participants in those conferences responded enthusiastically to the reform effort in history–social science instruction and to the new framework. At the same time, their evaluations of the conferences included strong pleas for textbooks, other instructional materials, and professional training to support implementation of the framework.

Several responses have been provided to the questions and needs that educators have expressed. For example, history–social science textbooks have been adopted for kindergarten through grade eight. Also, the California History–Social Science Project has been initiated. This statewide staff development project is funded through Senate Bill 1882 and modeled after the successful California Writing Project and the California Mathematics Project. Re-

1. "Historical Literature and Democratic Education." Occasional paper, p. 3, National Council for History Education, Inc., 26915 Westwood Road, Suite A-2, Westlake, OH 44145-4656, telephone: (216) 835-1776.

gional summer institutes, with follow-up activities to be held during the year, began in 1991.

This publication, COURSE MODELS FOR THE HISTORY–SOCIAL SCIENCE FRAMEWORK, GRADE 6—*World History and Geography: Ancient Civilizations*, is another response to teachers' requests for practical assistance in implementing the *History–Social Science Framework*. The second in a series of grade-level publications, it follows the general format and content first established with COURSE MODELS FOR THE HISTORY–SOCIAL SCIENCE FRAMEWORK, GRADE 5—*United States History and Geography: Making a New Nation* (1991). The remainder of the series, one volume for each grade level, is scheduled for publication during 1992–1994. School districts, schools, and teachers may choose from and build on the wide range of resources listed. The resources and strategies described can be used in local and regional staff development programs. The series will also be offered to institutions of higher education for use in their teacher education programs.

I believe that this new offering in the COURSE MODELS series offers stimulating ideas to enrich the teaching of history–social science, enliven instruction for every student, focus on essential topics, and help make learning more memorable. I am pleased to present this valuable resource to California's teachers and curricular specialists and to those educators nationwide who are using the *History–Social Science Framework for California Public Schools*. I look forward to the publication of future volumes in this series.

Bill Honig

State Superintendent of Public Instruction

Preface

Educators across the state have supported the *History–Social Science Framework for California Public Schools, Kindergarten Through Grade Twelve.* With their positive reception have come many requests for supporting materials, in addition to traditional textbooks, that will provide opportunities for teachers and students to explore topics in greater depth and apply a variety of instructional and learning strategies. This publication, COURSE MODELS FOR THE HISTORY–SOCIAL SCIENCE FRAMEWORK, GRADE 6—*World History and Geography: Ancient Civilizations,* was prepared in response to those requests. It is the second in a series of grade-level publications.

Development of the course models for grade six began in the summer of 1989 when 63 teachers of kindergarten through grade twelve, participants in the History Project in California, convened at the University of California, Los Angeles. Funded by ESEA, Chapter 2, the project brought together teachers who were selected from a large number of exemplary candidates; among the selection criteria were successful teaching experience, creativity in instruction, knowledge of history–social science, and their peers' respect for their potential as trainers. We extend our appreciation to the County/State Steering Committee for the offices of county superintendents of schools and to professional organizations for their roles in helping to select outstanding teacher representatives.

The project's participants worked in grade-level groups. The grade six team, whose efforts resulted in much of the content of this document, brought personal resources to this endeavor, applied the findings of the project's researchers, and identified resources beyond textbooks. Their work was supported by the project's directors and facilitators, academic scholars, master teachers, and curricular specialists.

Participants also developed content-appropriate teaching strategies to make these resources relevant for students. Resources and strategies were then field-tested by the teachers and their peers and refined when the teachers and scholars met the following spring. Each participant involved colleagues in his or her school and district extensively in the field testing.

The resources in this document have been enhanced with ideas from the Connections Project, a cooperative venture between San Francisco State University and the Career–Vocational Education Division, California Department of Education. As the framework

recommends, experiences and contributions of ethnic groups and women in history are integrated in this course model, and they will be integrated in subsequent models as well.

We extend particular appreciation for the conceptualization of the summer project and follow-up to Patricia Taylor of the Center for Academic Interinstitutional Programs (CAIP). She served as the project's codirector with Francie Alexander and Diane Brooks. Special gratitude is extended to Paul Gagnon, who contributed significantly to the development of the course models as resident scholar and academic editor. Warmest appreciation is also extended to Ellen M. Santora, former teacher and social studies department chair, Crittenden Middle School, Whisman Elementary School District, for extensive contributions during the preparation of this document. This publication would not have been possible without the review, additions of current materials, and selection of illustrations provided by staff in the History–Social Science and Visual and Performing Arts Unit: Rodney Atkinson, Ira Clark, Eva Fong, and Patty Taylor.

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Introduction to the Course Models

COURSE MODELS FOR THE HISTORY–SOCIAL SCIENCE FRAMEWORK, GRADE 6—*World History and Geography: Ancient Civilizations* is a resource designed to assist teachers in implementing the *History–Social Science Framework for California Public Schools, Kindergarten Through Grade Twelve* at the local level. The models are not intended to be viewed as a mandated slate of activities or procedures. In addition to serving as a resource for teachers and other developers of curricula, the models may also be used to plan topics and select resources for professional development.

Course models represent a step between the framework's course descriptions and lesson plans. The models suggest substantive resources and instructional strategies to be used in conjunction with textbooks and supplementary materials. They serve as examples of activities from which teachers can design lessons to suit the needs and interests of their students. Using the course models as a base, teachers can carry out a more comprehensive curriculum. Prior to selecting activities from the course models, teachers should determine the most vital topics for the unit and estimate the time necessary to convey essential learnings to students.

Users of the course models will see that course and unit titles match those of the framework. Essential topics for teaching the units described in the framework are identified, and approximate instructional times are suggested. Each unit includes an annotated list of sample resources, including literature, primary sources, artworks, and educational technology.

The five units described in the framework's sixth-grade course description are developed fully in these course models. The writers selected one or more topics within these units and then outlined instructional practices that offer both breadth and depth, including varied activities, pertinent resources, ideas for curriculum-embedded assessment, strategies for use with Chapter 1 students,[1] and correlation of topics with other subject areas. From these suggested practices, teachers may

1. Chapter 1 of the Education Consolidation and Improvement Act (ECIA) of 1981. Chapter 1 funds are used to provide special educational assistance to students who have social, cultural, linguistic, or academic disadvantages.

select ideas to work into their own lesson plans.

Format

All units follow the same format. Each begins with a rationale and overview ("Significance of the Topic"); in the next section, ways are suggested for teachers to coordinate the model with the state-adopted textbook for sixth grade, *A Message of Ancient Days* (Houghton Mifflin, 1991). Specific chapters or portions of chapters in the textbook that are applicable to the unit are cited. There follows a presentation of activities to introduce the topic ("Beginning the Topic") and to continue it ("Developing the Topic"). In the next section ("Culminating the Topic") activities are suggested that encourage students to apply what they have studied through projects that demand deeper thought and better preparation than might otherwise be required. Activities are then suggested that correlate with other topics, subjects, and class periods, such as visual and performing arts and English–language arts. A specific sequence of activities is suggested by the numbering of some paragraphs; additional optional activities that teachers can consider are found in unnumbered paragraphs that are set off by rules.

Each unit ends with an extensive, annotated list of sample resources, including books, articles, primary sources, art prints, music, and educational technology. Resources considered important to the topic are marked with an asterisk (*); those deemed essential, with double asterisks (**). Activities that are particularly effective for Chapter 1 students and for curriculum-embedded assessment are included throughout the models.

The flexible nature of the course models is perhaps their greatest strength. Teachers are free to select, adapt, substitute, and restructure instructional ideas to suit the needs of their students. The lists of resources are not exhaustive; teachers should rely as well on any additional materials they have identified that address the framework.

Resources

The term *resources* as used throughout the models includes primary sources, literature (both nonfiction and fiction), background information, supplementary readings, art prints, plays, song collections, educational technology, and other types of materials for both students and teachers. Resources specifically intended for teachers' use are also cited, such as lesson materials produced by the National Center for History in the Schools.[2] In

2. National Center for History in the Schools, Moore Hall 231, 405 Hilgard Avenue, University of California, Los Angeles, CA 90024-1521.

many cases, a unit's listings of resources relate directly to suggested activities in the unit; in other cases, a listed resource suggests ideas for further development of topics in the unit.

The course models also demonstrate the broad perspectives that are essential to help students develop a clear understanding of historical events, including their causes and their consequences. To this end, resources and lesson ideas from the Connections Project are included, highlighting the lives of women and men in various ethnic groups and the ways in which they made history.

The teacher-writers considered the resources cited to be especially valuable when they field-tested the material and have made every effort to identify those resources that are currently available. Titles known to have been out of print when this document went to press have been so indicated; they are listed for the sake of teachers and librarians who may have access to copies. If a publisher has deleted a title or if it is unavailable from local sources, a suitable substitution may need to be found. Librarians, curricular resource personnel, and colleagues can be very helpful, as can visits to schools, universities, public libraries, museums, historical societies, and bookstores.

Some of the resources listed in the course models appear in the framework or in *Literature for History–Social Science, Kindergarten Through Grade Eight* (1991); others are new citations. The *History–Social Science Model Curriculum Guide, Kindergarten Through Grade Eight* offers an extensive array of additional topics, questions, activities, and exemplars linking together the framework's strands and course descriptions; these may be used in conjunction with this document for curricular development.[3] Instructional strategies and field-tested practices appropriate for Chapter 1 students are highlighted in *With History–Social Science for All: Access for Every Student* (1992). These three documents are vital "idea sources" that can be used to extend the course models when local curriculum and lesson plans are being planned.

Over the centuries the arts have reflected virtually every aspect of human experience and are important resources for enriching instruction in history–social science. Dance, drama, music, and the visual arts are rich evocations of human thought, activities, aspirations, and beliefs. For this reason, the arts are a vital means of enriching history–social science and should be integrated into the year's study. In instances when arts activities are less directly related to historical topics,

3. Copies of the *History–Social ScienceModel Curriculum Guide, Kindergarten Through Grade Eight* are available from the Office of the Kern County Superintendent of Schools, 5801 Sundale Avenue, Bakersfield, CA 93309-2900, Attention: Gina Davis.

these activities may be conducted during other class periods.

The types of questions applied to primary source material also may be applied to many dances, plays, songs, and art prints. For example:

- What is the purpose of the work or the point of view expressed?
- Was the creator trying to accurately reflect historical detail, to comment, to convey the emotional impact of a particular time and place, to romanticize an event or era?
- Under what circumstances did a song or dance develop?
- What have people regarded to be worth singing about?
- What musical works from the past are still enjoyed by audiences today? What attitudes and knowledge must new audiences have in order to appreciate them?
- If students are enacting plays about historical or legendary figures such as Confucius or Antigone, what emotion or conviction must they convey in speaking the lines?
- What was the social purpose of ancient theater? What political insights did audiences gain from plays?
- How might clothing or manners of a particular era dictate the way students should move or behave when performing a dance or enacting a historical scene?

Whether integrated or correlated, the arts offer important windows on the past and demonstrate how history, geography, and culture continually affect each other. A well-developed arts curriculum across all grades is essential if dance, drama, music, and the visual arts are to become integral parts of a rich core curriculum.

Appropriate Strategies

Effective teaching involves the thoughtful coordination of content and strategy. The *History–Social Science Framework* encourages "a variety of content-appropriate teaching methods that engage students actively in the learning process." (See the framework, pages 7 and 8.) The course models support this recommendation by offering a variety of strategies appropriate to the suggested resources. These strategies encompass written and oral reports; engaging homework; collaborative research; readers' theater and other forms of dramatization; map-making and interpretation; journals; student-developed newspapers; art scanning; storytelling; varied uses of biographies, legends, and historical fiction; time lines; think-pair-share activities; open-ended questions; "grand conversations"; "lively lectures"; use of community resources for purposes of examining oral and genealogical his-

tory; computer programs; and comparison charts. Strategies should be selected by considering what is to be learned, which strategy is most effective in cultivating learning, and how much time is needed. While writers of the course models acknowledge the importance of students' motivation, most of the suggested activities focus on helping teachers achieve an in-depth study of sample topics. Teachers should plan these activities carefully, taking care to provide ample opportunities for students' reading, writing, listening, and speaking.

Homework and "World-Class Learning"

Research confirms that the amount of time students spend on homework each week is a major factor in how much they learn. Mastering academic material is no different from mastering sports or chess, activities in which well-coached efforts show handsome benefits. Factors that contribute to students' achievement through homework include clear school guidelines; coaching sessions on how to study independently; communication with the home regarding assignments; encouragement, support, and, at times, involvement by parents; and goals set by students. As educator Herbert J. Walberg has observed, "World-class learning will require more study time."[4]

Variety in homework assignments is a key factor in maintaining students' interest and ensuring learning. For example, if Tuesday night's assignment focused on researching a particular topic, Wednesday night's might consist of independent reading and family discussion related to it. The assignment for Thursday could entail reading a textbook, and, for the weekend, a biographical report might be assigned. Lesson plans should include a variety of opportunities for students to apply the knowledge they have gained from doing homework. Even spending a short time reviewing assignments or having students write short summaries in class can reinforce the importance of both the assignments and students' accountability. Many activities suggested in this publication are flexible enough to be reworked as homework assignments.

Having students read good books is also a valuable type of homework. Biographies, poetry, folklore, well-founded historical fiction, and primary source readings can be engrossing for students, whether the readings are assigned by teachers or selected by students themselves. Outside reading should be an ongoing characteristic of

4. Herbert J. Walberg, "Does Homework Help?" *Network News and Views*. Washington, D.C.: Educational Excellence Network (March, 1991), pp. 78–79.

the study of history. Teachers may assign a variety of reading material, including primary source readings for critical thinking and "hands on" access to the actual works or actions of historical figures; core, extended, or recreational literature; or supplements to a textbook.

Researchers are advising that, as long as assignments are reasonable and well developed, more homework is beneficial to students. Teachers are in the best position to balance the amount of homework in history they assign to their students with homework assigned in other subject areas.

The Importance of Teachers' Professional Reading

A greater mastery of the subject area fuels teachers' breadth of knowledge, momentum, and enthusiasm for the task with which they are charged.

The curricula described in the *History–Social Science Framework* for sixth and seventh grades bring new challenges. The deeper focus on world civilizations, ancient to early modern, has led to the need for more background knowledge or refresher courses for teachers in order to strengthen instruction. Teachers are encouraged to increase their knowledge through extension courses in world history and geography given by institutions of higher learning. Professional institutes, such as those conducted by the California History–Social Science Project, (310) 206-5031; the California International Studies Project, (415) 725-1494; and the California Geographic Alliances, (818) 992-0359 or (916) 898-5285, also can be beneficial.

Although many districts provide time for teachers' professional development and planning and provide instructional materials, a comparatively inexpensive form of development is sometimes overlooked: teachers' own reading and study.

Collegial reading circles in schools, in districts, and at county or regional levels can be invigorating because they provide opportunities for mutual discovery and the exchange of ideas and questions. Some teachers enjoy a biweekly session, one or two hours in length, devoted to the discussion of a particular work being read by participants. History books and literature that is related to the course units can offer exciting reading when accompanied by lively discussion.

Three books in particular are recommended for teachers and can be used for collegial or independent reading. *World Civilizations: The Global Experience* by Peter N. Stearns, Michael Adas, and Stuart B. Schwartz (Harper Collins, 1992) is available as a one-

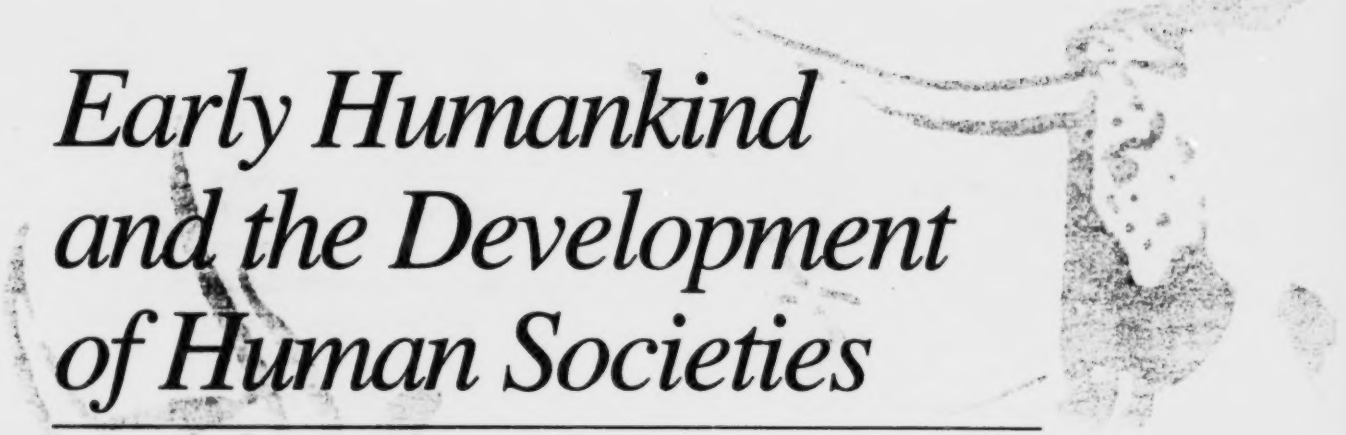
volume work or as a paperbound, two-volume set. William H. McNeill's *The Rise of the West* (University of Chicago Press, 1991), also available in paperback, is a comprehensive narrative history that is remarkable for its breadth and depiction. *The Democracy Reader: Classical and Modern Speeches, Essays, Poems, Declarations, and Documents on Freedom and Human Rights Worldwide* (Harper Collins, 1992) is a rich compendium of materials that support the framework's emphasis on democratic education. Edited by Diane Ravitch and Abigail Thernstrom, the book reproduces many pieces that can be used in part or whole, in classrooms.

Because the study of Kush is especially new to the curriculum, many teachers seek background readings relating specifically to it. John H. Taylor's *Egypt and Nubia* (London: British Museum Press, 1991), the *UNESCO General History of Africa, Volume II* (Berkeley: University of California Press, 1992 paperback), *The British Museum Book of Ancient Egypt* by Stephen Quirke and Jeffrey Spencer (New York: Thames and Hudson, 1992), and *Nubia: Ancient Kingdoms of Africa* by Joyce L. Haynes (Boston: Museum of Fine Arts, 1992 paperback) are recommended as helpful introductions to the topic. University libraries may be consulted for additional resources, such as Peter Shinnie's *Meroe* (London: Thames and Hudson, 1967) and Bruce Trigger's *Nubia Under the Pharaohs* (New York: Thames and Hudson, 1978).

When read and discussed in some depth, all of these works offer immeasurable support and inspiration for teachers whose will to learn is at the center of their professional lives.

Unit I

Early Humankind and the Development of Human Societies



(See pages 57–58 of the *History–Social Science Framework.*)

Suggested Time for the Unit: 3 weeks (15 class periods)

Topics in Unit I:	**Suggested Time:**
■ Implications of cave art, including possible religious implications	2 class periods
■ Paleontological discoveries; time lines of Paleolithic, Mesolithic, and Neolithic periods	3 class periods
■ Evolution from hunting-gathering to farming and control of food supply; evolution of tools	8 class periods
■ Development of language	2 class periods

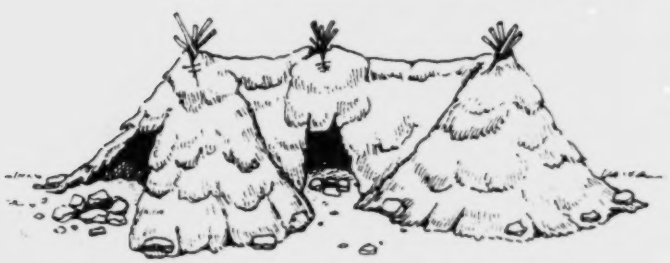
Sample Topic:	**Suggested Time for the Topic:**
Combines aspects of the second and fourth topics	Integrated throughout the three-week unit

Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.

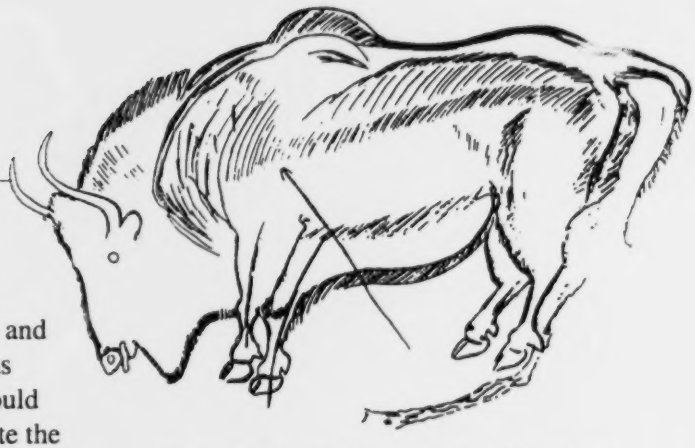
Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

The sixth-grade course is the first of two consecutive year-long courses in world history. The course begins with a unit on early humankind and the development of human societies. At first, students will examine cave paintings of the Magdalenian period (about 15,000 B.C.). Later, they will plan a simulated hunt to integrate what they know about Paleolithic people: their language, climate, physical environment, prey, technology, beliefs, and artistic expression. The simulation assists students in understanding human and environmental interactions. In addition, outside readings in historical fiction help develop a sense of historical empathy. Three suggestions offered for culminating the topic may be adapted or revised by teachers to conclude the unit.



Students will see how human intelligence and resourcefulness were necessary for the Paleolithic people to survive. Small in stature, they had to develop ways to outwit the larger species found in their environment. By simulating the planning of a hunt, students will discover the ways in which *Homo sapiens* gained mastery over a wide range of animals. The invention and increasing sophistication of tools and weapons with which to hunt and process the game were major steps in the development of early cultures. Students will also examine the many uses early humans made of their prey to provide food, clothing, shelter, fuel, ornaments, weapons, and tools. A study of cave paintings complements students' knowledge of this topic.

Cave paintings and engravings offer some of the earliest evidence of the cultural development of Paleolithic humans and have been found throughout the world. For this sample topic students will be looking at the cave paintings of Lascaux in France. Teachers should be aware that similar cave paintings have been found in Altamira, Spain; Peche Merle and Fonte de Game, France; and in Mesoamerica, Australia, and Africa. It is thought that the Mayan cave art of Guatemala was



produced around the ninth century A.D.

When assessing the meaning and significance of cave paintings as artistic expression, teachers should avoid asking students to evaluate the paintings according to our own cultural standards. Prehistoric painting is highly stylized; reflects form, rhythm, and movement; and seems to suggest symbolism rather than an effort at realistic representation. It was not necessarily motivated by a desire for self-expression but was very likely a part of rituals connected with birth, death, fertility, or spiritual forces. Archaeologists and anthropologists still do not know the purpose of the Lascaux paintings, nor are they able to draw certain conclusions from them. However, many have hypothesized that the caves were sanctuaries in which ceremonies relating to the hunt were held. The existence of large numbers of footprints, possibly those of children, has led to the theory that some type of puberty rite may have been held in the caves. These were not caves in which people lived, and the paintings may have had a religious purpose.

One theory offered is that prehistoric people believed that religious spirits took the form of animals. Therefore, hunting and killing a religious spirit presented a major ethical problem. To resolve this problem, early societies made sacrificial offerings and paid ceremonial homage to the spirits. The possibility of their dedicating their cave paintings to these spirits and placing the paintings in the secret, innermost sanctuaries of the caves seems plausible, as does their use of these caves for puberty rites, which undoubtedly revolved around a young man's abilities as a hunter. A coincidental theory

Coordination with the State-Adopted Textbook

Chapters 4 and 5 (pages 86–145) of *A Message of Ancient Days* (Boston: Houghton Mifflin, 1991) relate specifically to this unit. Chapters 1 through 3 of this state-adopted textbook (pages 1–85) contain important material regarding chronology and geography. Teachers may wish to draw selectively from these chapters for preliminary studies.

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about the Lascaux paintings is their relationship to fertility and the continuation of the species. The paintings may have been a plea to religious spirits to replace hunted game through continual reproduction.

Comparisons can be made between the Lascaux cave and rock paintings and petroglyphs found in other parts and periods of the world. Archaeologists and anthropologists know many of the purposes of some of the world's cave and rock depictions, and it is interesting to have students examine these. For example, among the California Indians, rock art was produced by youths as part of their rites of passage. Ethnographic connections can also be made in the same way with the fertility theory of the Lascaux paintings. By contrast, Tanzanian cliff paintings have a secular purpose; they are a record of events in the lives of the people and provide information about recreation and celebration. The media, artistic styles, and techniques employed can be examined relative to the age, location, and purpose of a variety of rock and cave art.

A

Beginning the Topic

1. The topic, "Implications of Cave Art, Including Possible Religious Implications," is used as a *dramatic moment* to initiate the entire unit. The teacher begins by telling the story of two French boys who, while looking for their dog, discovered the Lascaux caves. One version can be found in Coral Suter and Marshall Croddy's *Of Codes and Crowns: The Development of Law*. Using a wall map, the teacher assists students in locating Lascaux, France. Students might consider the geographical features of Lascaux. What drew people and their families to Lascaux in modern times? If Lascaux had not been a populated area, there might not have been many families, and had it not been for the presence of children and one of their pets, the caves might still be undiscovered. The account and pictures on pages 111–13 of *A Message of Ancient Days* are useful for these discussions.

   Establish the estimated time of the Lascaux cave art (approximately 15,000 B.C.) by creating a time line on the chalkboard. The time line and picture on pages 88 and 89 of *A*

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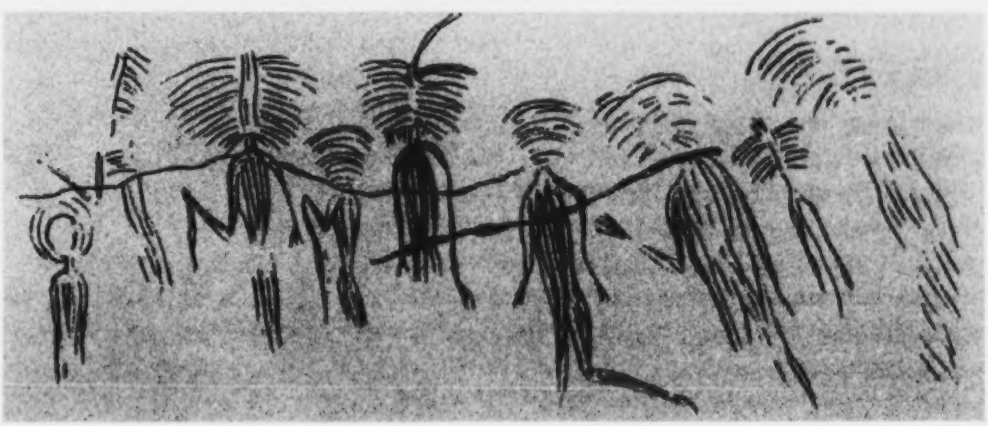
Message of Ancient Days may be used for reference.

2. Prints of the cave paintings of Lascaux (see Resources for the Sample Topic) are displayed in the classroom. Two sources for prints are *The Cave of Lascaux: The Final Photographs* by Mario Ruspoli and "Art Treasures from the Ice Age: Lascaux Cave" by Jean-Philippe Rigaud in *National Geographic* (October, 1988). After examining cave paintings and drawings, students consider mysteries that confront historians, geographers, and archaeologists, including some that remain unanswered. How are caves formed? For what purposes were they used? What conclusions or hypotheses can be formed from cave drawings? What information do they provide about the people whose lives they represent? Who were the creators and what was their role in society? Students examine the pictures for evidence of the hunt, weapons, and the animals. Explain that we do not know the exact purpose of the cave paintings. Review selected theories (see "Uses and Significance of the Topic"). Explain how the work of archaeologists and anthropologists contributes to answering these questions.

   The outlines of hands that appear in the paintings have stumped the experts. This would be a suitable focus for students' discussion. Do you think the hands relate to the hunt in some way? How? Students can develop possible hypotheses and consider how archaeologists and anthropologists develop their ideas.

3. The teacher reads aloud selected excerpts from works of historical



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fiction that incorporate, as a part of their plots, hypotheses about the cave art and its creators or about lives of early peoples. Students gain stronger historical empathy through the human qualities that are conveyed in various novels, but they also should realize that the stories contain conjectures by the authors that blend both research and literary imagination. Passages from any or all of the samples below may be used to pique students' wonder about the distant past:

The Boy of the Painted Cave by Justin Denzel

Maroo of the Winter Caves by Ann Turnbull

Seth of the Lion People by Bonnie Pryor

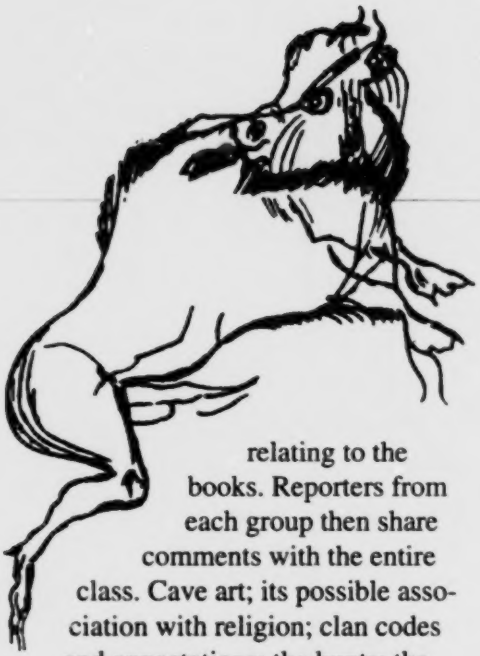
The Time of the Bison by Ann Turner

A Way of His Own by T. A. Dyer

4. Concurrent with the entire unit's study, students read a work of historical fiction as supplementary literature.[1] It is strongly recommended that this be undertaken as outside reading and that intermittent discussions be scheduled for selected class periods. Another option consists of the teacher reading aloud one of the shorter novels, such as *The Time of the Bison,* using ten minutes or so each period until the novel is completed.

If multiple copies of different novels can be procured, each of several collaborative groups of students can be assigned a specific novel. Teachers should read the novels carefully beforehand to determine the suitability of their length and content for students. Once novels are assigned and reading is under way, the teacher has each group convene for a few minutes at the beginning of a period, perhaps twice a week, for a brief discussion on an assigned topic

1. *Recommended Readings in Literature, Annotated Edition and 1990 Addendum, Kindergarten Through Grade Eight* (Sacramento: California Department of Education, 1992, p. xi) defines extended literature as those works "that a teacher may assign to individual students or small groups of students to read for homework or individual reading to supplement classwork."



relating to the books. Reporters from each group then share comments with the entire class. Cave art; its possible association with religion; clan codes and expectations; the hunts; the roles of men, women, and children; and other ways of life are suitable topics for discussion and comparison. This activity adds interest to the unit and is a good cooperative project for the beginning of the school year.

B

Developing the Topic

At this point, the teacher directs students in a study of the remaining topics in this unit, incorporating textbook readings and other resources as desired. The activity described below is planned to follow the study of hunting and gathering by early people.

To initiate a simulation, students read a description of an early hunt. Suter and Croddy's *Of Codes and Crowns: The Development of Law,* mentioned earlier, describes an elephant hunt near what is now Madrid, Spain, between 400,000 and 300,000 B.C. This description may be excerpted for reading by students. Denzel's aforementioned *Boy of the Painted Cave* describes both the return of a herd of mammoths (Chapter 10) and a hunt (pages 113–17), and these accounts may be shared here as well. Working in cooperative groups, students plan a hunt as it might have taken place in the area of Lascaux at the time of the cave paintings, about 15,000 B.C. Two "clans" of students work together on the hunt, the Bison Clan and the Reindeer Clan. Half of each clan plans from the perspective of those who go on the hunt; the other half plans from the perspective of those who process the spoils. Provide groups with a variety of maps and descriptive resources. (*The Cave of Lascaux: The Final Photographs* has some especially pertinent descriptions of animals, weapons, and tools of the time.) Each group should research, discuss, and record its answers to questions, such as:

Hunters

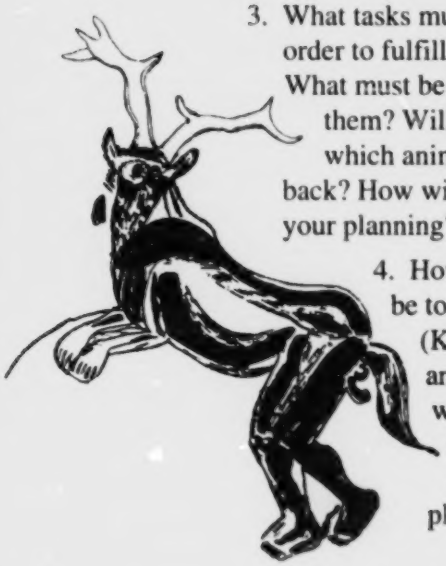
1. What will the climate and terrain be like where you will be hunting?
2. What animals will be hunted?
3. What method(s) will be used to capture or kill the game?
4. How long will you be on the hunt?
5. What tools and/or weapons will be used and how will these be made?

(Traps are a form of weapon and should not be overlooked.)

6. What needs or difficulties will you face? How will you prepare for them?
7. How will the prey be transported back to the camp?
8. How will the game be divided among the two clans?
9. What rules are necessary for the hunt in order to prevent and resolve conflicts, especially those that arise between the clans?

Processors

1. What will the climate and terrain be like where you will live?
2. What effects will climate and terrain have on the types of food, clothing, and shelter you will have?
3. What tasks must be accomplished in order to fulfill your responsibilities? What must be done to complete them? Will you need to know which animals will be brought back? How will not knowing affect your planning?
4. How much time will there be to complete each task? (Keep in mind spoilage and the time of year when clothing- and shelter-related tasks must be accomplished.)
5. What tools will be used for which tasks? Will you be processing all parts of the animal?
6. How will the tasks be divided among adults and children? Between the clans?
7. What rules will be necessary in order to prevent or resolve conflicts, especially those between the clans?



Additional activities for students can include the study of other geographical areas, such as the Iberian Peninsula, Australia, Africa, or Mesoamerica, and the formation of clans that would hunt in these areas, adapting their activities to the areas' geographical features.

Debrief students concerning the problems they faced in answering their questions. Have them share some of their answers with the rest of the class.

C

Culminating the Topic

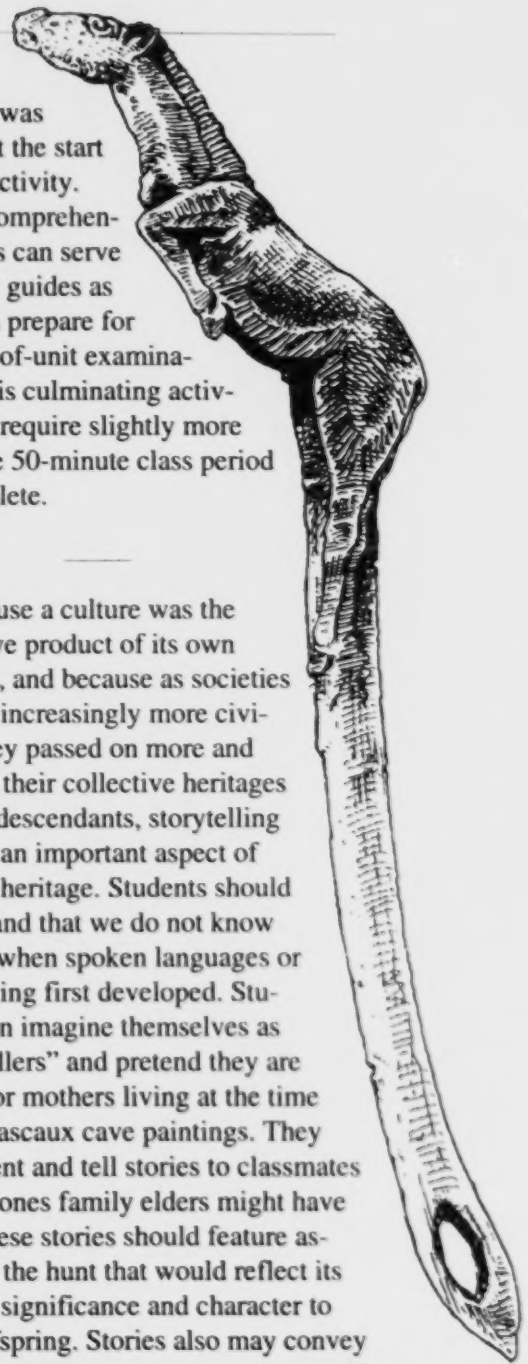
While students read the novels assigned to them, as described earlier in "Beginning the Topic," the teacher helps them pace their reading throughout the unit so that books are completed in a timely fashion.

When the reading is completed, students prepare independently for a collaborative activity by first thinking of all they have learned about the hunting-

gathering period and the caves. They jot this information down on paper. Their lists should include a range of facts, events, dates, changes, concepts, methods of research and discovery, and early technology. Students then meet in their collaborative groups, where all lists are shared and combined to form one large chart on butcher paper. The charts are then mounted and displayed near each group. Of all the information charted, each student is asked which points were accurately reflected in the novel he or she read? In what ways? Do history learnings contradict any parts of the novel, and if so, how? Students are asked which aspects in the novels were unconfirmed but plausible? What special problems confront historians, novelists, or anyone else in fully understanding or presenting this period in history?

Each group selects a reporter to share notes of its discussions with the class. Reporters are reminded that their oral reports should be concise and brief. The teacher encourages the groups' members to elaborate on their comments or asks them questions to assess their understanding of the material. These responses can also indicate to the teacher possible areas for review.

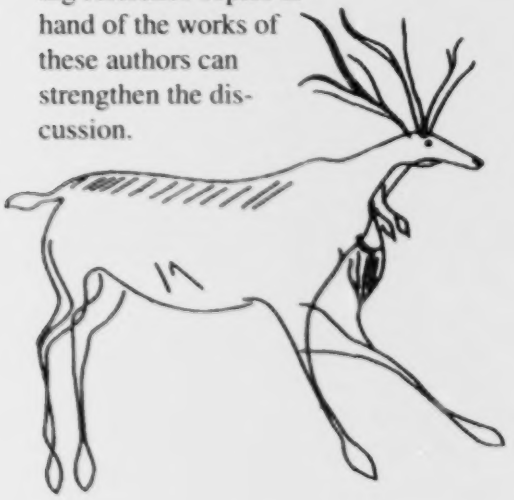
Each student now compiles an individualized study list. This is made by adding material from all the displayed charts to the student's "think and jot" list that was begun at the start of this activity. These comprehensive lists can serve as study guides as students prepare for the end-of-unit examination. This culminating activity may require slightly more than one 50-minute class period to complete.



Because a culture was the collective product of its own heritage, and because as societies became increasingly more civilized they passed on more and more of their collective heritages to their descendants, storytelling became an important aspect of cultural heritage. Students should understand that we do not know exactly when spoken languages or storytelling first developed. Students can imagine themselves as "storytellers" and pretend they are fathers or mothers living at the time of the Lascaux cave paintings. They can invent and tell stories to classmates like the ones family elders might have told. These stories should feature aspects of the hunt that would reflect its cultural significance and character to their offspring. Stories also may convey a value or a spiritual message that could

be in the form of a moral. Teachers may precede this assignment with a reading of "The Fallen Hunter" in *Of Codes and Crowns: The Development of Law,* which can serve as a model.

The teacher engages students in considering career options in history–social science. Based on their studies thus far, students are asked what kinds of services or functions are required to "uncover the past"? Briefly, what are the unique purposes of the historian, archaeologist, anthropologist, and geographer? Who are some famous persons, men and women, who take these occupations for their livelihoods? Often the authors of trade books, textbooks, and articles in such periodicals as *National Geographic* offer good models of careers in history–social science, and having reference copies at hand of the works of these authors can strengthen the discussion.



Students choose one of these careers and write job descriptions as if they were employers. The job descriptions should show a reasonable knowledge of the tasks, responsibilities, background, and perquisites that these careers entail. Students devise application forms to go with the job descriptions.

Activities for Other Topics

The shift from hunting and gathering groups to farming societies and food production should receive emphasis as a topic during the study of Unit I. While not selected for this course model, Chapter 5 of *A Message of Ancient Days* (pages 118–45) offers a strong beginning for this topic. Why would the change to farming, food control, and food storage be described by some historians as a "great leap forward"? For display or for class notebooks, students can make a series of sketches that show the evolution from hunting-gathering life-styles to city living. Stages depicted may include food gathering and hunting, the discovery of seed and root farming, animal domestication, and agricultural techniques such as slashing and burning, irrigation, and traction plowing. This latter stage can lead to the study of river-valley agriculture in Unit II.

Sketches may be prepared in teams if desired.

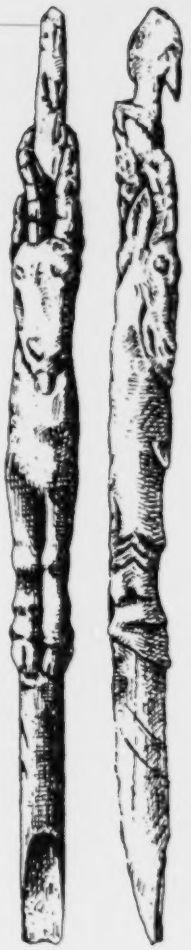
Students should learn that most of the foods eaten today in the United States, whether vegetable or animal, were first domesticated in the Middle East: wheat, barley, citrus, many vegetables, beef, lamb, poultry, and others. Only a few foods now commonly eaten, such as corn and potatoes, were domesticated in the Americas.

The division of labor and specialization are concepts that can be emphasized when students, in brainstorming sessions, list some of the skills that were required to supply basic needs in early societies. This discussion can lead to consideration of three socioeconomic factors that help define a "civilized" society: food surplus, the division of labor, and the establishment of cities. The introduction of these concepts will be useful also as students examine ancient Sumer in Unit II.

Extended and Correlated Activities

The cave paintings introduce children to the concept that art reflects in some way the society from which it emanates. To build the concept, have students examine such artworks as the *California Chicano Murals* (see the visual and performing arts resources for this unit) or murals in their own neighborhoods. Ask the students how these examples reflect society and its values.

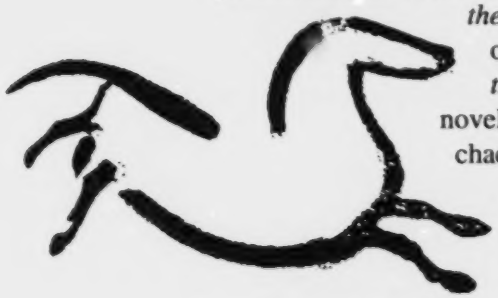
Students next examine the Tanzanian cliff paintings first recorded by Mary Leakey (*National Geographic,* July, 1983). The Tanzanian art is not the product of a ritual; it reflects a more secular purpose. Although these paintings show animals and depict the hunt, their focus is on people, showing their dance, their music, their work, and their celebrations. Students should compare and contrast the Lascaux and Tanzanian art with the contemporary murals. Students then outline the similarities and differences between the cave art and contemporary works and write short papers that explain their findings. This project helps students learn how to work from an outline.



If *The Boy of the Painted Cave* is read by the entire class, rather than as one of several books assigned to various groups, all students can examine specific instances of Tao's defiance of clan rules. Did his defiance contribute to change or progress for the clan, or

did it have a negative effect on the clan? Students can record their answers and share them with the rest of the class. The teacher may want to explain the concept of "natural law" and ask students how this might relate to the clan's rules. If desired, students can review the relationship between the idea of natural law and our own Declaration of Independence, which they should have examined as fifth graders.

Students can make paints and brushes, as described in Chapter 12 of *The Boy of the Painted Cave*. They will appreciate some of the problems cave painters had painting on rough cave walls if they try painting or sketching on flat pieces of sandstone or use chalk to draw on the blacktop in the playground. In such books as *The Boy of the Painted Cave* or *The Time of the Bison*, do novelists (or archaeologists) make assumptions about the "forbidden" nature of artistic creativity? Is this the only possible assumption?



Charcoal is one appropriate medium for this unit of study because bold charcoal drawings of animals are among the predominant types of cave art. Students may look at photographs of animals and compare them to the outline paintings and drawings that have been found in caves such as the Niaux cave in the French Pyrenees. Students can discuss the use of thick and thin lines and the gestural qualities used to suggest movement. Ask the students to specify how they might use texture or pattern to suggest fur or hair. Cave drawings can be compared and contrasted in the artists' uses of lines, shapes, textures, and expressive qualities with more contemporary drawings and paintings such as *Equestrienne* and *The Circus* by Georges Rouault; *Fighting Horse* by Theodore Gericault; *Deer, Pine and Bat* by Keibun, Toyo, and Toyohiko; and *Don Quixote* by Pablo Picasso (see other comparisons in the visual and performing arts resources for this unit). After a demonstration of the use of charcoal, students may draw an animal of their choice in the gestural style of the cave artists, practicing the use of a variety of lines, textures, and values.

Student groups can research and report on present-day tribes whose methods are similar to those of Stone Age hunters. Tribes that can be studied for this purpose are the Yaghan of Tierra del Fuego (tip of South America), the Athabascans of Canada, the Arunta and Pintuba (aboriginal peoples) of Central

Australia, and the Pygmies of the African forests. Resources such as *Introduction to Anthropology* by Roger Pearson may be helpful.

Some historians conjecture that people first made music by making voice sounds, clapping hands, and stamping feet. As these sounds were repeated and varied in pitch, tempo, and timbre, patterns emerged and musical sound was created. It is believed that the emergence of musical instruments began later, developing over time.

According to musicologist Curt Sachs, rattles, stampers, slit-drums (made of hollowed wood), and "membrane" drums are among the earliest known musical instruments. The wall paintings in a grotto at Trois Frères in Ariège in southern France reveal one of the earliest known documentations relating to music, one that is 40,000 years old. The painting depicts a man wearing a mask, dressed in an animal skin, and playing a musical bow, an instrument that is still used today in groups such as the African Bochimans and the Bushmen of the Kalahari Desert. Some music of prehistoric times is also believed to have mimicked the sounds made by birds and animals.

Among indispensable books for correlating sixth grade history–social science with the music curriculum are Neil Ardley's *Music* (Knopf, 1989) and *Musical Instruments of the World* (Facts on File, 1978). These books are particularly useful as reference works for students. Curt Sachs's *The History of Musical Instruments* (W. W. Norton, 1940) is valuable background reading for both music and history–social science teachers. Various instruments are mapped according to global regions in *Musical Instruments of the World* (pages 264–75); charts on pages 278–89 categorize instruments by time period. Other early instruments, such as the scrapers on page 130, are classified according to sound production. *Music* contains numerous color photographs of ancient or primal instruments, including bone flutes and the fish whistle (page 10), rattles and the goblet drum (page 50), and the gourd drum (page 55). This study of early instruments helps to deepen students' awareness of musical diversity. Students research prehistoric instruments, identifying materials from

which they are made and determining the particular purposes of the instruments. Students may analyze size and construction as a means of judging the possible timbre of an instrument. What influence can physical geography have on the construction of instruments? What influence does this have on instruments' sound qualities? How does sound production affect their classification, as explained in *Musical Instruments of the World?*

Students should examine and play modern instruments whose musical lineage descends from ancient times. For example, several percussion instruments still used in some cultures for rituals are used in other lands for popular dance music. Rattles, scrapers, slit-logs, and drums have their counterparts in contemporary Latin American popular music. After experimenting with such instruments as the maracas, guiro, and bongos, students hear how these prehistoric sounds have popular appeal in rumbas, congas, and similar dance music. Teachers may lead students in creating a musical piece using such instruments or in performing ostinatos (rhythmic figures repeated persistently) to recorded works.

Although not actually prehistoric music, students may listen and record their reactions to the music of the Aborigines of Australia and the Bushmen of the Kalahari Desert of southern Africa. Ask them to note especially how the sounds in this music are affected by the types of instruments being used. Recordings for this activity are available from Smithsonian Folkways Records (see the visual and performing arts resources for this unit under *Music of the Kung Bushmen of the Kalahari Desert, Africa*).

Show students examples of Mayan cave art and Egyptian tomb paintings. Ask them to note similarities and differences between these works and the Lascaux cave art. Encourage them to make a distinction based on the time period in which the art was done. Have them note the differences found in the glyphs in the Mayan and Egyptian art and the symbols found in the Lascaux art. How might the development of languages have affected the purposes or subjects of art? *National Geographic* (August, 1981) is a good source for examining Mayan art. (See Stuart, George, "Maya Art Treasure Discovered in Cave.") Examples of Egyptian tomb painting are found in *A Message of Ancient Days,* pages 146–47.

Resources for the Sample Topic

The following resources represent only a few of the

many possible materials and sources that are available. Double asterisks (**) indicate works that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History–Social Science, Kindergarten Through Grade Eight* (Sacramento: California Department of Education, 1991).

Amery, Heather, and Colin King. *The Mammoth Hunt*. Tulsa, Okla.: Usborne Publishing, 1987. This is an illustrated study of a cave family and their hunt for a mammoth. It is often available through supply houses that carry materials for social studies.

Australia's Aborigines. Washington, D.C.: National Geographic Society, 1989. This 60-minute videotape details the culture of Australia's aboriginal people. Their Stone Age society has lasted for more than 40,000 years.

Bahn, Paul G., and Jean Vertut. *Images of the Ice Age*. New York: Facts on File, 1989. This source provides the teacher with a site-by-site review of the life and art of the Ice Age.

Baumann, Hans. *The Caves of the Great Hunters*. New York: Pantheon Books, 1962. Portions of this book about the prehistoric caves in southern France may be read aloud. The book is out of print but is available in some libraries.

Clark, Grahame. *The Stone Age Hunters*. New York: McGraw-Hill Publishing Company, 1967. Although probably too difficult for some students, this is a good elementary study of Stone Age peoples in which special emphasis is placed on the cave artist. It is out of print but is available in some libraries. It is better suited to advanced students.

Crosby, Harry. "Baja's Murals of Mystery," *National Geographic*, 158 (November, 1980), 692–702. This article describes the caves of Mexico's Baja Peninsula, which remain shrouded in mystery. It is interesting for students to use the tools of the social scientist to speculate about human origins and the significance of archaeological discoveries.

*Denzel, Justin. *The Boy of the Painted Cave*. New York: Philomel Books, 1988. This engaging piece of fiction is about a deformed boy who was to have been cast out by his clan at birth. He survives to become the shaman of the clan, but only through many trials, a lot of hard work, and the friendship of Old Graybeard, the Chosen One.

*Dyer, T. A. *A Way of His Own*. Boston: Houghton Mifflin, 1981. A lame boy from a very primitive, nomadic tribe is abandoned by his family and, together with a girl stolen from another tribe, tries to survive a cruel winter.

Gardner, Erle Stanley. *The Hidden Heart of the Baja*. New York: William Morrow and Company, 1962. Useful as a teachers' resource, this out-of-print book looks at one man's reactions as he searches for and finds obscurely placed rock paintings on Mexico's Baja Peninsula.

Higham, Charles. *Life in the Old Stone Age*. *Cambridge Introduction to World History* series. Cambridge, England: Cambridge University Press, 1979. Usable as a resource for students, this booklet shows how technology and climate facilitated humankind's progress from food gathering to hunting.

Lebrun, Francoise. *The Days of the Cave People*. Translated by Christopher Sharp. Needham Heights, Mass.: Silver Burdett Press, 1986. This is the story of a young cave dweller who hunts and fishes with the men of his tribe. Information on prehistoric life is woven into the fabric of the story.

Lhoti, Henri. "Oasis of Art in the Sahara," *National Geographic*, 172 (August, 1987), 181–91. This article describes Saharan rock art that predates the desertification of the region. Information as to the origins and significance of this art is still vague and unsubstantiated.

Marcus, Rebecca B. *Prehistoric Cave Paintings*. New York: Franklin Watts, 1968. Amply illustrated with black-and-white photographs and drawings, this book tells the story of the discovery and investigations of the caves in France and Spain and the conclusions drawn from these investigations. Though out of print, it is sometimes found in school libraries.

Marshack, Alexander. "An Ice Age Ancestor?" *National Geographic*, 174 (October, 1988), 478–81. This article discusses the archaeology involved in describing and defining the significance of a male's head carved from a mammoth's ivory.

*Pryor, Bonnie. *Seth of the Lion People*. New York: William Morrow, 1988. Seth, an orphaned boy with a withered leg, leaves his cave clan and makes his home with the Goat People. The prehistoric past is an integral part of this fascinating story.

*Quenell, C. H. *Everyday Life in the Old Stone Age*. London: B. T. Batsford, Ltd., 1955. This book describes activities such as making fires and setting traps. It contains a section with details about the Magdalenian caves.

**Rigaud, Jean-Philippe. "Art Treasures from the Ice Age: Lascaux Cave," *National Geographic*, 174 (October, 1988), 482–99. This is an extremely interesting description of the Magdalenian site and people as well as a chronicle of the archaeology of this site.

**Ruspoli, Mario. *The Cave of Lascaux: The Final Photographs*. New York: Harry N. Abrams, Inc., 1987. This book is essential for this unit because of the quality of its many photographs and drawings. It is written by the cinematographer who completed the last filming of the caves before the French government sealed them to anything except scholarly study. It includes an interesting look at

the fauna of the period, the variety of problems encountered in hunting each species, and the many ways in which early people used the game to satisfy their basic needs. It is suggested that the teacher use these descriptions as the basis for the "hunt simulation."

Seymour, Peter. *Discovering Our Past.* New York: Macmillan, 1987. This book shows how archaeologists have discovered clues that help us "re-create" and learn about past civilizations.

Steele, William. *The Magic Amulet.* San Diego: Harcourt Brace Jovanovich, 1979. During prehistoric times, Tragg's clan abandons him because he has a wounded leg. The leg inhibits his hunting and gathering. Watching an armadillo defend itself from a wolf inspires him to fend for himself.

*Stuart, George. "Maya Art Treasure Discovered in Cave," *National Geographic*, 160 (August, 1981), 221–35. This article describes 1,200-year-old classical Mayan art found in the great cavern of Naj Tunich in Guatemala. Its glyphs and human figures are interesting in contrast to the symbols and animals of the French and Spanish caves.

**Suter, Coral, and Marshall Croddy. "In the Beginning: Where Do Rules Come From?", in *Of Codes and Crowns: The Development of Law.* Los Angeles: Constitutional Rights Foundation, 1983. Copies of this essential resource should be ordered directly from the Foundation, 601 S. Kingsley Drive, Los Angeles, CA 90005, telephone: (213) 487-5590.

*Turnbull, Ann. *Maroo of the Winter Caves.* Boston: Houghton Mifflin, 1984. Set in the last Ice Age in the south of France, this is the story of Maroo, a teenage girl, who must save her family from the onslaught of the icy winter. This story focuses nicely on the role of her grandmother, who is the band's leader and source of wisdom.

*Turner, Ann. *The Time of the Bison.* New York: Macmillan, 1987. This is a short work of fiction for young readers. A young cave dweller seeks useful applications for his gifts.

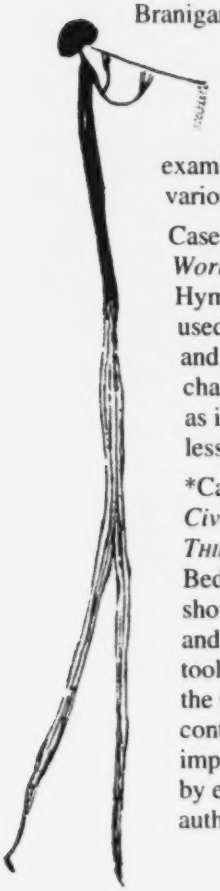
General Resources for Students' and Teachers' Use

**ANCIENT CIVILIZATION NOTEBOOKS: FROM CAVEMAN TO CONSTANTINE* series. San Bernardino, Calif.: Inland Empire Consortium for International Studies, 1992. This series of binders was developed by teachers and contains numerous informal teaching resources from which teachers may select for use with sixth graders. Titles in the series that are currently available include:

- *Early Humankind: Australopithecines to the Beginning of Civilization*
- *Ancient Egypt and Kush*
- *Fertile Crescent: Mesopotamia and the Ancient Hebrews*
- *Ancient India*
- *Ancient China: 1500 B.C.–500 A.D.*
- *Ancient Rome: 509 B.C.–476 A.D.*
- *Global Connections in the Ancient World*

These binders are available for purchase from the Office of the San Bernardino County Superintendent of Schools, Educational Resource Center, 601 North E Street, San Bernardino, CA 92410. For price and shipping information, inquire to Sharon Biby at (714) 387-3151.

Bernstein, Paul, and Robert W. Green. *History of Civilization to Sixteen Forty-Eight*. Lanham, Md.: Littlefield, 1976. This is a teachers' resource with background information on Paleolithic, Mesolithic, and Neolithic peoples.



Branigan, Keith. *Prehistory*. New York: Franklin Watts, 1986. The foods, technologies, societies, and religions of prehistoric peoples are reconstructed and examined through evidence from various archaeological sites.

Case, S. F. *Early Man—Knowing World History*. London: Bell and Hyman, 1987. This resource may be used by teachers or students. Ideas and strategies appear after each chapter, and teachers may use them as ideas to be incorporated into lesson plans.

*Caselli, Giovanni. *The First Civilizations*. *History of Everyday Things* series. New York: Peter Bedrick Books, 1985. This book shows the development of culture and technology from the earliest toolmakers four million years ago to the Greeks of 2,400 years ago. It contains excellent drawings of the implements and other objects used by early humans. See also the author's *A Stone Age Trader*, a fictional children's story set in the area of Chatal Huyuk 8,000 years ago.

Chorlton, Windsor. *Ice Ages*. *Planet Earth* series. Alexandria, Va.: Time-Life Books, 1983. With a focus on the geology of the ice ages, this book has outstanding photographs, drawings, and reproductions of prints and charts. It contains photographs of reassembled or reconstructed Ice Age animals.

Constable, George. *The Neanderthals*. *The Emergence of Man* series. Alexandria, Va.: Time-Life Books, 1973. This source tells of man's evolutionary progress from 100,000 years ago. It has some wonderful full-color reproductions of an Ice-Age bestiary that would be especially useful for children to see as they plan their hunt. See also Tom Prideaux's *Cro-Magnon Man* from the same series.

Dunrea, Olivier. *Skara Brae: The Story of a Prehistoric Village*. New York: Holiday House, 1986. The text and the extensive drawings provided in this book detail life in a Neolithic village. Excavation of this 4,000-year-old village on the Orkney Islands is described.

Hardwick, Susan Wiley, and Donald G. Holtgrieve. *Patterns on Our Planet: Concepts and Themes in Geography*. New York: Merrill (Macmillan Publishing Company), 1990. This college-level textbook is recommended for teachers and curriculum leaders who lack essential background knowledge in geography. A noteworthy feature of this book is its explicit connection with the five themes of geography, making it one of the few geography textbooks to use such a base.

Haviland, William A. *Anthropology*. Fort Worth: Holt, Rinehart and Winston, Inc., 1989. This is a good general treatment of the topic. Of particular use are Chapter 1, "The Aims of Anthropology"; Part 2, "The Evolution of Man"; Part 3, "The Archaeological Record"; Part 4, "The Culture of Man"; and Chapter 24, "The Arts."

*Hawkes, Jacquetta. *The Atlas of Early Man*. New York: St. Martin's Press, 1976. Chapters in this book are organized chronologically. Each chapter includes a section on technology, art, architecture, and idiosyncratic topics of the period. At the end of each chapter is a summary chart that is divided by regions of the world. The *Atlas* covers the time period between 35,000 B.C. and A.D. 500. This book is out of print.

Johanson, Donald. *Lucy, the Beginnings of Human Kind*. New York: Warner Books, 1982. Based on the discovery of the skeletal remains of an Australopithecine female, this book recounts archaeological and paleontological discoveries that support the evolutionary model of the development of humankind.

Killingray, David. *The Neolithic Revolution*. San Diego: Greenhaven Press, 1980. This booklet is useful as a text for the study of the progression of humankind from hunting and gathering to farming and herding occupations. It includes 18 primary-source excerpts that can be examined as class activities.

Kjelgaard, Jim. *Fire-Hunter*. New York: Holiday House, 1951. This is an interesting account of the human need to develop better weapons and tools.

*Leakey, Richard E. *Human Origins*. New York: Lodestar Books, 1982. Written for young adults by Louis and Mary Leakey's son, this photographic study tells the story of humankind through a study of fossils and the clues they hold to our evolutionary past.

Leonard, Jonathan N. *The First Farmers*. *The Emergence of Man* series. Alexandria, Va.: Time-Life Books, 1973. Leonard's work offers helpful information on its topic.

Merriman, Nick. *Early Humans*. *Eyewitness Books* series. New York: Alfred A. Knopf, Inc., 1989. Lavishly illustrated with drawings and photographs, this book is a good general reference for students' use. The final chapter details the work of an archaeologist in examining artifacts.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. This is the state-adopted textbook for this sixth-grade study of ancient civilizations.

Mohen, Jean-Pierre. *The World of Megaliths*. New York: Facts on File, n.d. This teachers' resource looks at what we know about prehistoric standing stones, including such stone circles as Stonehenge. It gives a detailed picture of how megaliths were constructed.

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet*. Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *Framework*. The interactive strategies suggested are suitable for indepen-

Two reindeer. Cave art from
Font-de-Gaume, southern France.
Courtesy of Shorewood Fine Art Reproductions, Inc.

dent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

**The Mysteries of Mankind.* Washington, D.C.: National Geographic Society, 1988. This 67-minute videotape shows the evidence of three-million-year-old humans that was uncovered by the Leakeys in the Olduvai Gorge in Tanzania.

Our Human Ancestors. Edited by Frances Clapman. New York: Warwick Press, 1976. This reference work reviews prehistoric times from humankind's beginnings through the first advanced civilizations.

*Pearson, Roger. *Introduction to Anthropology.* Fort Worth: Holt, Rinehart and Winston, Inc., 1974. Any general anthropology textbook could be used by teachers for reference; however, this particular book is especially useful because it focuses on several tribes that live much the same in the twentieth century as their ancestors did in the Stone Age. This book is out of print.

Prehistory. Edited by Jean Guilaine. New York: Facts on File, 1991. This teachers' resource uses a regional approach to the presentation of its topic. It is well illustrated with photographs, drawings, maps, and charts.

Putman, John J. "The Search for Modern Humans," *National Geographic*, 174 (October, 1988), 439–77. This article chronicles archaeologists' search for evidence of *Homo sapiens* across four continents.

Ranzi, Carlo. *Seventy Million Years of Man.* New York: Greenwich House Publications, 1982. This book includes wonderful drawings that are suitable for classroom use. The book is out of print.

Roop, Peter, and Connie Roop. *Stonehenge. Great Mysteries* series. San Diego: Greenhaven Press, 1989. Readers are given archaeological evidence and asked to formulate conclusions about the origins of the monoliths on England's Salisbury Plain. The book is out of print.

Sieveking, Ann. *The Cave Artists.* New York: Thames and Hudson, 1979. The author concentrates her study on a stylistic analysis of cave art in order to understand the chronology of the caves and appreciate their intrinsic interest. She provides a detailed account of caves located in the central Pyrenees, the Basque provinces, Spanish Cantabria, and the Franco-Cantabrian region.

Sutcliff, Rosemary. *Warrior Scarlet.* New York: Oxford University Press, 1958. In this story, set in the Bronze Age, Drem anticipates the day when he will become a warrior who is able to wear the scarlet cloak that signifies manhood in his tribe. Drem, however, has only one good arm, and his grandfather believes that Drem will never be able to become a warrior. Drem sets out to prove him wrong.

Weisgard, Leonard. *The First Farmers. Life Long Ago* series. New York: Coward McCann, 1966. Although somewhat old, this well-illustrated book provides a wealth of information for students about the New Stone Age. It is available through libraries.

Wenke, Robert J. *Patterns in Prehistory: Humankind's First Three Million Years.*

New York: Oxford University Press, 1989. This book is an ethnographic study of culture and change in the development of humans.

White, Edmund, and Dale Brown. *The First Men. Emergence of Man* series. Alexandria, Va.: Time-Life Books, 1973. Focusing on *Homo erectus,* this well-illustrated book chronicles man's evolutionary progress through the beginnings of language and societal groups. It concludes with a photographic study of contemporary peoples who live as their Stone Age ancestors lived.

Wibberley, Leonard. *Attar of the Ice Valley*. New York: Farrar, 1968. Attar, a young hunter in approximately 50,000 B.C., lives with his small tribe in an area completely covered with ice. Excerpts from this novel can complement activities described for "Beginning the Topic."

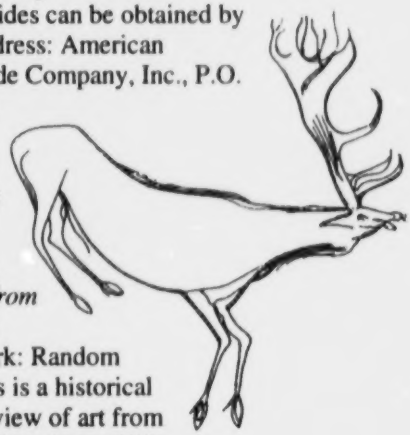
Visual and Performing Arts Resources for the Unit

Ardley, Neil. *Music. Eyewitness Books* series. New York: Alfred A. Knopf, 1989. A series of 29 two-page spreads in this book displays color photographs of many musical instruments from the world over. The information is clearly presented in small "servings," a feature many youngsters appreciate. It is useful in more than one unit and at more than one grade level.

California Chicano Murals (postcards). Social and Public Arts Resource Center, 685 Venice Boulevard, Venice, CA 90291-4805, telephone: (213) 822-9560. A set of ten color postcards of contemporary murals painted by Chicano artists in Los Angeles, San Diego, and San Francisco are included in this package. The postcards offer a glimpse into this indigenous American art form.

Cave Paintings: Altamira and Castillo, Spain, and Lascaux, France. Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990. This set of 30 color slides includes details and full wall shots that depict many different animals, such as deer, bison, reindeer, horses, cows, and wild goats.

Color Slide Source and Reference of World Art. American Library Color Slide Company, Inc. Slides can be obtained by writing to this address: American Library Color Slide Company, Inc., P.O. Box 5810, Grand Central Station, New York, NY 10017, telephone: (212) 255-5356.



Davidson, Marshall. *A History of Art from 25,000 B.C. to the Present.* New York: Random House, 1984. This is a historical and cultural overview of art from prehistoric to modern times. This book is out of print but available in libraries.

de la Croix, Horst, and Richard G. Tansey. *Gardner's Art Through the Ages*. San Diego: Harcourt Brace Jovanovich, 1986. This is an excellent resource for the interpretation of art history. It is frequently updated; newer editions may

be available. Copies are often available in used book stores.

Discover Art, Grade 6. Worcester, Mass.: Davis Publications, 1987. Lesson 13 of this sixth-grade textbook focuses on the art of the cave dwellers, including their relief sculpture.

Garcia, Ann O'Neal. *Spirit on the Wall*. New York: Holiday House, 1982. The fiercely independent Mat-Maw, who lives in the inner depths of the cave, defies all clan customs in order to develop her granddaughter's artistic gift.

*Grant, Campbell. *Rock Art of the American Indian*. Grand Junction, Colo.: Outbooks, Inc., 1981. An easy treatment of the subject, this resource includes some especially good information about the rock and cave art of California Indians.

*Janson, H. W. *History of Art: A Survey of the Major Visual Arts from the Dawn of History to the Present Day*. Englewood Cliffs, N.J.: Prentice Hall, Inc., or Harry N. Abrams (New York), various dates. This standard art history is frequently updated and is useful for more than one grade level as a teachers' background book. Janson's *History of Art for Young People* (Abrams, 1987) is a resource for students.

*Leakey, Mary D. "Tanzania's Stone Age Art," *National Geographic*, 164 (July, 1983), 84–99. This is a very interesting account of Mary and Richard Leakey's study of the rock paintings they found in the area south of the Olduvai Gorge. It presents an interesting comparison and contrast to the cave art of Spain and France.

Mexican Mural Postcards by Rivera, Orozco, and Siqueiras. James Spero, editor. New York: Dover Publications. This collection has 24 images that feature details from murals that have become icons of modern art. An introduction and captions are provided.

Mundy, Simon. *The Usborne Story of Music*. Tulsa, Okla.: Hayes Books (EDC Publishing), 1980. This book offers a congenial, if cursory, view of music history; students will enjoy its format and brevity. It is a useful resource for the sixth and seventh grades.

Music of the Kung Bushmen of the Kalahari Desert, Africa. Rockville, Md.: Smithsonian Folkways Records. Although this is a contemporary recording, the sounds approximate what archaeologists think Stone Age music sounded like. This record (#34487) is available from Smithsonian Folkways

Records, 416 Hungerford Drive, Rockville, MD 20850, telephone: (301) 443-2314. Similar albums for this unit available from the same source are:

Songs of Aboriginal Australia and Torres Strait (#4102)

Songs of the Western Australian Desert Aborigines (#4210)

Tribal Music of Australia (#4439)

**Musical Instruments of the World: An Illustrated Encyclopedia.* New York: Facts on File, 1978. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful in the sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

*Sachs, Curt. *The History of Musical Instruments*. New York: W. W. Norton, 1940. Sachs's work continues to be a mainstay for this area of research. Chapters cover all major time periods, and examples connect with a variety of cultures. Not for use by sixth graders, the book should be sought through public libraries by teachers of music and history.

*Samachson, Dorothy, and Joseph Samachson. *The First Artists*. New York: Doubleday and Company, Inc., 1970. This nicely illustrated book is a useful teachers' resource, particularly for examining the various rock and cave art found on each of the inhabited continents. Out of print, it should be sought through libraries.

*Shorewood Fine Art Reproductions, Inc., 27 Glen Road, Sandy Hook, CT 06482. This firm sells full-color reproductions, 22" x 28" (55.9 x 71.1 centimetres), which may be obtained mounted on cardboard, unmounted, laminated, or unlaminated. Suitable for this unit are these cave-art prints:

Yellow Horse
Two Reindeer
Head of a Bull
Standing Bison
Group of Deer
Engraved Deer

*Stuart, George. "Maya Art Treasure Discovered in Cave," *National Geographic*, 160 (August, 1981), 221–35 (see annotation on page 17).

Unit II

The Beginnings of Civilization in the Near East and Africa: Mesopotamia, Egypt, and Kush

(See page 58 of the *History–Social Science Framework.*)

Suggested Time for the Unit: 8 weeks (40 class periods)

Topics in Unit II:	**Suggested Time:**
■ Sumer and Mesopotamia • Settlements and physical geography, including the river valley • Technological and social accomplishments • Political and economic systems • Culture	14 class periods
■ Egypt • Importance of the Nile, including irrigation technology and the river's influence on historical and cultural development • Reign of Khufu; the New Kingdom and the reign of Hatshepsut • Daily life, including farming, trading, art and architecture, the work of scribes, and the lives of women and children	16 class periods
■ Kingdom of Kush • Military conquest and the pharaohs • Trade and culture • Tools, weapons, and the alphabet	10 class periods

Sample Topic:	**Suggested Time for the Topic:**
A river system ("Beginning the Topic") and the importance of the Nile ("Developing the Topic")	6 class periods

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Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.

Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

In the activities for this sample topic, students will focus on the ways in which geographical features of a region—landforms, climate, vegetation—are reflected in the culture of that region. The Nile River is of particular importance to Egypt in this regard. Because desert exists on both sides of the Nile, more than 95 percent of the people have persisted in living along the river valley. Consequently, to study the people of Egypt is to study their relationship with the river. The people and the river were inextricably intertwined.

Visual models help students secure a better understanding of a river system and the need for harnessing water. Therefore, the first activity described in "Beginning the Topic" is intended to be used at the very outset of the entire unit, to prepare students for considering both the Tigris-Euphrates River valley and the Nile region. Through the demonstration of two river-system models, students will be able to see firsthand the basic fluvial conditions with which humans have had to contend throughout history. This is followed by suggested literature for use in both Mesopotamian and Egyptian studies, including religious teachings, odes, and legends, which show how geography is revealed in the religious cultures of early peoples studied.

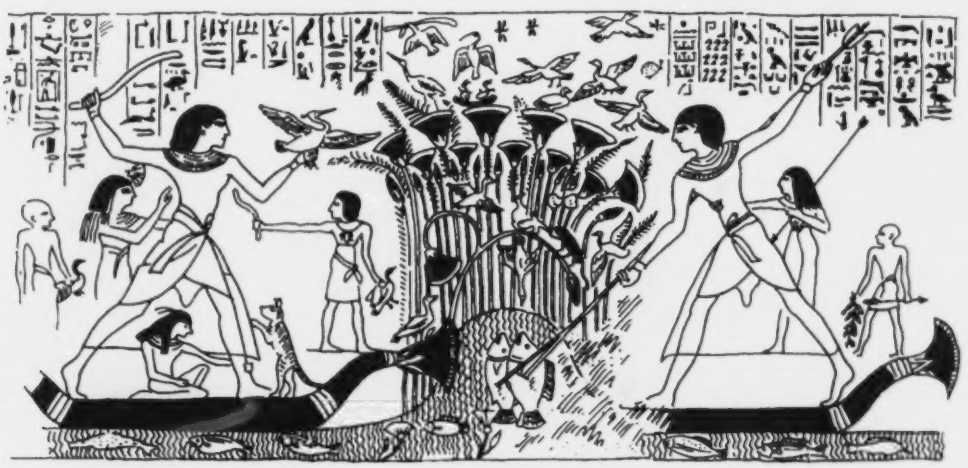
In "Developing the Topic," students closely examine the relationship of physical geography and culture by studying Egyptian tomb paintings, various primary and secondary sources (including excerpts from *Gilgamesh,* writings by ancient historians, and historical fiction), and the objects that were exchanged in barter economies. The study of early technologies allows students to consider the ingenuity of early people in their interactions with the environment and the ways in which their survival depended on these interactions. Collaborative projects permit students to research a job or craft and to show how technology developed as a result of efforts to control the Nile.

The information that follows is provided as background for teachers who may want to develop and incorporate portions of it in their instruction on the sample topic.

In ancient Egypt, the Nile eroded and formed a valley which flooded each year, replenishing the life of the soil by providing necessary water and nutrients. Until recent times, the population of Egypt was almost entirely dependent on agriculture, and in this nearly rainless country the river has provided the sustenance for an agrarian way of life. The annual Nile flood, heavy with nutrient-rich silt, is the result of tropical rains in the Ethiopian Plateau from June to September. These rains cause the Blue Nile and other southeastern tributaries of the Nile to swell to an average of 16 times their normal volume. The White Nile, on the other hand, feeds very little of the water from the equatorial lakes to the Nile, because much of its water is lost in the swamps of the "Sudd" region of Sudan. The Nile was so predictable that the pharaoh could make the people think he brought the floods simply by praying for them at the appointed time each year.

By contrast, the Sumerians living in the Tigris-Euphrates River valley constantly faced unpredictable volumes of flow, with floods occasionally coming in such deluges as to wipe out cities and villages. While the Egyptians celebrated their river, the Sumerians feared theirs.

Leadership and cooperation were necessary in both societies in order to overcome the hazards of the river and make the floodwaters available for longer and longer periods of the year. It was this that led both Egyptian and Sumerian societies to honor and respect strong, centralized authorities such as the lugals and the pharaohs. They could



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make the decisions, manage the bureaucracy, and command the necessary services to build and maintain desperately needed irrigation systems. They could approach the gods when the floods were late, little, or, in Sumer, nonexistent. In this way the river inevitably was linked to the political structure of the society.

It took ingenuity and hard work to build dikes and levees, to dredge the reservoirs, basins, and canals, and to irrigate the fields with the floodwaters. This being accomplished, however, people could turn their minds to other things such as written language, the arts, and inventions, and it was this opportunity that finally gave reasons for these societies to be called "civilized."

These riverine societies were affected not only by the need to harness the rivers' waters for human use; the rivers and their soil-rich valleys supplied nearly all the daily needs of these societies. From the river valleys came the mud used for the bricks from which houses were built and the materials for the sandals on people's feet and the boats and rafts from which they fished and hunted. Rivers provided Egypt with the papyrus and Mesopotamia with the clay used for writing. Irrigation systems provided the water used by Egyptians to grow flax for linen clothes. Mesopotamians relied on rivers as sources of water for the sheep they raised for wool. These societies depended on the river to provide habitat for the fish, the birds, and the hippopotamuses they ate and for the date palm whose branches covered their roofs and whose fruit provided their meals.

The availability of water for irrigation facilitated the growth of more crops. This created a surplus and led industrious people to trade from village to village, city to city, and empire to empire. Trade, too, was dependent on the river. Travel through deserts on donkey and on foot was nearly impossible. Not only was the river the trans-

Coordination with the State-Adopted Textbook

Chapters 6 and 7 of *A Message of Ancient Days* (pages 146–217) relate to this unit. Studies of Mesopotamia are contained in pages 146–83; Egypt, pages 184–209; and Kush, pages 210–17.

Activities described in "Beginning the Topic" best complement Chapter 6, Lesson 1. Those described in "Developing the Topic" are best suited to Chapter 7, lessons 1 and 2.

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portation link, but because of the regular exchange between peoples, it formed the chain of communication between cities and civilizations. For example, Egypt's use of the wheel resulted from trade with the Sumerians, and although the cataracts held back travel for many centuries, trade between Nubia (Kush) and Egypt resulted in an exchange of ideas as well as goods. The river also brought conquest, for it was along the Nile that the Nubians (Kushites) faced an Egypt that was no longer satisfied with economic control over the gold, copper, ivory, and slaves of her neighbor to the south; Egypt wanted political control as well.

The river held its power over the people of Egypt for thousands of years, for it was believed that after death the Nile was the route taken to travel through the underworld. As students study some of the ancient myths, they see how the Nile was believed to flow forth during its annual inundation from an underworld cavern inhabited by the god Hapi. The sun god, Re, was believed to sail by day across the sky and at night continue his journey in another boat through the underworld. At one's death, the *ba,* or spirit, might partake in this daily journey with Re. Egyptologists think this is the reason for the solar barks found buried at the pyramid of Cheops and the reason why every tomb shows boats in its paintings.

Many paintings depict the tomb's owner with Osiris, the god of the dead.

Presentation and Activities

A

Beginning the Topic

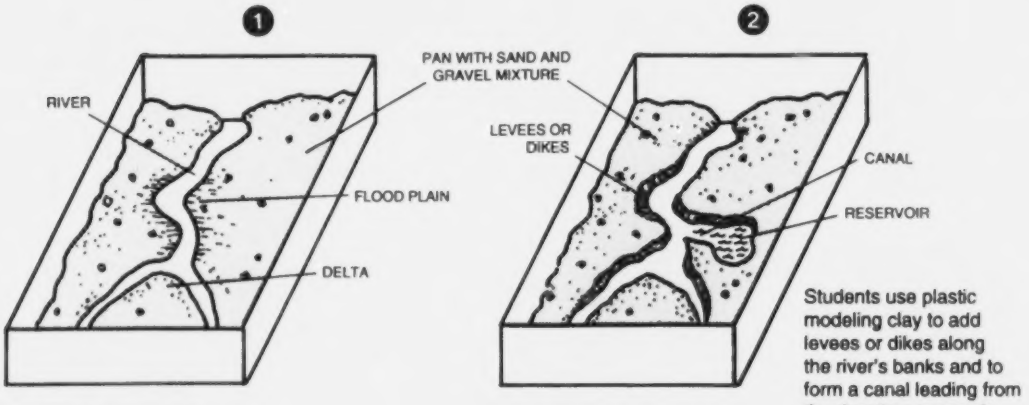
As students begin the study of river cultures, a visual model helps them to understand a river system and the means of harnessing water. This is easily demonstrated in the classroom by making models of river systems using rectangular foil baking pans; a 1-inch (2.5-cm) prop such as a book or block; sand and gravel; squirt bottles of water; and plastic modeling clay.[1] It is simpler and more time efficient if the teacher makes the models beforehand and has two or three students assist in demonstrating the models in class, though some teachers adapt this strategy for use in collaborative activities for groups.

- Two models are prepared: one of a river system as it exists in nature, another of a river system that has

1. This model has been adapted from a lesson on erosion prepared by the Lawrence Hall of Science, University of California, Berkeley, described in the book *River Cutters* (see resources for the sample topic).

been harnessed with a canal and reservoir to provide water during nonflood times, similar to what early peoples achieved with the Nile and Tigris-Euphrates rivers. In each pan put a 1-inch (2.5-cm) layer of sand and gravel mixture (eight parts sand, two parts gravel). Dampen it just enough to prevent the mixture from sliding around. In one pan, form a river bed with a delta by molding the mixture. Prop the river's source end of the pan on the 1-inch (2.5-cm) support. In the second pan, use modeling clay to build levees (or dikes) along the river's banks and form a canal leading from the river to a reservoir; prop this pan up on a support. If necessary, water areas may be lined with aluminum foil to prevent seepage.

- Into each of the models a student slowly squirts a fairly steady mist of water at the source of the river. This represents the rain in the mountains (or melting snow, in the case of the Colorado or Sacramento rivers). Hypotheses, observations, and conclusions can be recorded for each model. Students note where the water and the "silt," or sand mixture, go in each model. (In the first, the water floods over the bank, taking much of the mixture with it. In the second, the water should follow the canal and flow into the reservoir.) Students should note also the differences



River system as it exists in nature

River system that has been harnessed with a canal and reservoir to provide water during nonflood times

Students use plastic modeling clay to add levees or dikes along the river's banks and to form a canal leading from the river to a reservoir.

between rivers like the Nile, which flow for long distances on near-level land, and the Colorado, which flows through mostly mountainous terrain.

- Connections can be made to the concepts of earth science that are part of a sixth-grade curriculum based on the *Science Framework for California Public Schools, Kindergarten Through Grade Twelve* (Sacramento: California Department of Education, 1990). In grade six, students study aspects of earth science that include how water affects the surface features of the land and how water may sink below ground and also drain into streams and rivers that carry it to the sea. (This addresses the science themes of "Patterns of Change" and "Systems and Interactions" as discussed on pages 30 and 33 of the *Framework*.) In the study of life science, sixth graders learn that living things interact with each other and the physical environment. All organisms are part of their environments; they need things from their environments that enable them to survive and grow. How does this relate to the population growth in a river valley?

  In debriefing sessions, the teacher may refer to various water projects in California. Especially noteworthy are the projects that channel water from the Sierra Nevada into the valleys for agriculture and into the major metropolitan areas to support expanded populations. In the Central Valley Project, the most impressive example of this process is the Shasta Dam, which impounds the waters of the Sacramento, McCloud, and Pit rivers in Shasta Lake. Earlier projects include the Boulder Project that resulted in Hoover Dam, with aqueducts carrying water to the Los Angeles area, and the Hetch Hetchy Project, which provides water and power for the San Francisco area. In what ways can the flooding of a river benefit a river society?

  By the time students have completed a study of the Tigris-Euphrates and Nile river valleys, they should know the relevant terms in physical geography: source, mouth, current, upstream, downstream, river basin, cataracts, river bed, river valley, erosion, soil deposition, flood, alluvial flood plain, alluvial fan, silt, delta, tributaries, canals, dikes, reservoirs, and levees.

Students begin to see how geography is revealed in culture as they study the lives and beliefs of early peoples through ancient myths and hymns. The earliest deities were specifically associated with forms of nature; e.g., Hapi was the God of the Nile. The kings

were the intermediaries between people on earth and the natural forces or gods and goddesses in eternity. But the kings also existed to organize the people to harness and control the powers of nature to the best of their abilities. Religion provided security and perspective for people during times when natural forces seemed all-powerful or inexplicable.

Just before reading selections, students can consider such questions as:

- How do people interact with the environment in arid lands such as the Middle East?
- What aspects of nature seemed to be the most important to the people of ancient times? Why?
- What are the most threatening forces of nature?
- According to the beliefs of the people, who or what controls aspects of nature?
- What responsibility does the king or pharaoh have in controlling nature or using nature to its best advantage?
- What jobs do the people have in controlling or using nature to its best advantage?

When beginning the study of Sumer, teachers may read aloud to students excerpts or retellings of the Gilgamesh legend. (See *Myths from Mesopotamia* or Maurice Saxby and Robert Ingpen's *The Great Deeds of Superheroes.*) Gilgamesh was a historical ruler whose exploits came to be elaborated in legend. He came to be regarded as part god, part man. The Gilgamesh epic is one of the oldest extant works of world literature. Parts of the epic were written in cuneiform as early as 2000 B.C. Gilgamesh ruled in Uruk in the ancient Tigris-Euphrates River valley. Pages 150–152 in Chapter 6 of *A Message of Ancient Days* may be coordinated with the study of Gilgamesh.

When beginning the study of Egypt, teachers may read aloud from Robert D. San Souci's "Isis the Queen," *Calliope World History Magazine for Young People* (November/December, 1991); Virginia Hamilton's *In the Beginning: Creation Stories from Around the World,* "God Ra the Creator," pages 111–15; or from Roger Green's *Tales of Ancient Egypt,* "Khnemu of the

Nile," pages 49–54. Teachers may read also from *Heritage of Western Civilization,* "Hymn to the Nile," selected passages from pages 14–16, or from "Hymn to the Sun," selected passages from pages 16–18, in the same book.

B

Developing the Topic

Activities in this section relate specifically to Egyptian studies.

When students examine pictures of Egyptian tomb paintings, they may see how such paintings reflect the linkage between physical geography and culture. Pictures in the tombs were intended to provide the dead with what they needed in the other world, rather than decoration. They were drawn according to strict rules and were drawn based on what the artist knew belonged to a person or a particular scene and not on what the artist saw or wanted to depict. Pictures of tomb paintings, engravings, and models are available in books listed in the resources section for this unit. What tasks or events are depicted? Which ones relate to the Nile River?

Because it takes a keen and somewhat educated eye to distinguish between various types of labor, boats, crops, and so forth, the teacher should examine the tomb art with the students. As students look at the tomb paintings and models, they take notes of what they see depicted, including references to geography and the technology and science of the time. Below are listed some easily found examples of tomb paintings and engravings, categorized for easy reference. A brief discussion of the categories before viewing prepares students for what they will see and helps direct their attention.

Fishing and Hunting:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 68–69; Casson, Lionel. *Ancient Egypt,* pages 114–15; and *Time Frame 3000–1500 B.C.*, page 58.

Preparation for Burial:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* page 195; and Casson, Lionel. *Ancient Egypt,* pages 88–89.

Conquest:

Casson, Lionel. *Ancient Egypt,* pages 66–67; and Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 228 and 230–37.

Farming:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 62–63, 112–13, 148, and 192–93; Casson, Lionel. *Ancient Egypt,* pages 108–9; and Hall, Alice J. "Dazzling Legacy of an Ancient Quest," *National Geographic,* March, 1977, page 310.

Trade and Transportation:

Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors,* pages 69 and 184–85 (religious use); Miller, Peter. "Riddle of the Pyramid Boats," *National Geographic,* April, 1988, pages 534–35 and 538–39.

Annotations for these books are found in the resources section for this unit.

This study may be correlated with the visual arts curriculum so that students are exposed concurrently to both stylistic and archaeological qualities.

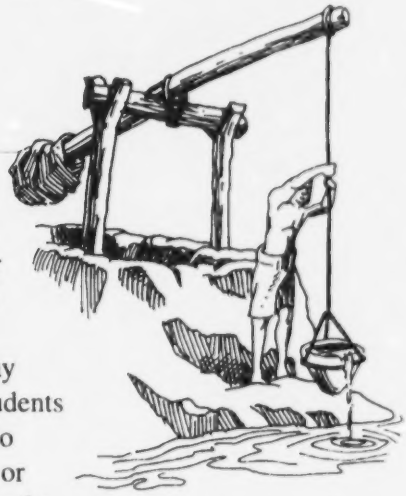
Primary sources and excerpts from literature complement the study of culture and geography. Samuel Kramer's *History Begins at Sumer: Thirty-Nine "Firsts" in Man's Recorded History* contains a letter from a father to his son, telling him how to carry on the duties of farming in the Tigris-Euphrates Valley. Herodotus, in *The Histories,* gives a graphic and apparently accurate description of the process of embalming the body for its trip along the Nile of the underworld and an equally interesting description of building a shipping vessel and sailing it upriver on the Nile's surface. Eloise McGraw describes a typical trading vessel's travels along the Nile in the first chapter of *Mara, Daughter of the Nile,* a work of historical fiction. Teachers may consult other secondary sources such as Pierre Montet's *Everyday Life in Egypt in the Days of Ramesses the Great,* J. Manchip White's *Ancient Egypt: Its Culture and History,* and George Hart's *Ancient Egypt* for additional background.

In a similar manner, when students study Kush, the biography of Ahmose El Kab and the inscriptions on a stela found in Aswan—quoted in Walter Emery's *Lost and Emerging*—give a good idea of what the Kush conquest of Egypt was like. *The Annals of Thutmose III,* an ancient text that is also quoted by Emery, lists the items paid in annual tribute to the king by Wawat and Kush. All books mentioned, except *Annals,* are cited in the resource list for this unit.

Students can see how geography relates to economics when they study the economic concept of barter. Bartering was typical of the way goods were traded, whether within the community, between villages, or up and

down the river. Bartered goods often were made of the natural materials found in each region. To begin the activity, each student is given three 3 x 5-inch (7.6 x 12.7-cm) cards. As quickly as possible students think of three things they would buy in today's world. Students write the items separately on the cards, which represent actual items for exchange. Students are told they can exchange anything they have for anything they want. All they have to do is find a willing barterer. When students have completed their bartering, the teacher can debrief the class by asking students about their bartering tactics and why some students ended up with more or fewer items than they had in the beginning. How does bartering compare to using money? Why is money (coins and currency) used in present-day economies? Using their knowledge of Egyptian society and culture, the class members develop a list of materials that were most likely used for barter by ancient Egyptians.

As Mesopotamian and Egyptian civilization developed, people modified their environments and developed new technology to solve their problems with the river's floods. These solutions led to increased productivity and the economic security that permitted the development of art, architecture, and more sophisticated technology. In order to better understand the manual labor required for everyday needs and wants, students work with partners to develop flow charts or diagrams that outline the completion of various tasks. Students may choose from activities such as those listed below. They then conduct research and complete their flow charts. What are the possible connections of the activities to the river's physical geography? Are the tasks typical of the Mesopotamian or Egyptian culture, or both? The charts are presented to the class as part of a brief oral report.



- Operating a shaduf
- Operating a saquia
- Reading the nilometer
- Baking bread (from grain crop)
- Growing grapes
- Harvesting papyrus and making a scroll
- Trading for frankincense and myrrh
- Bartering in the markets
- Making bricks (using river mud)
- Making palm roofs
- Making linen from flax
- Planting and harvesting grain
- Making a papyrus boat

Threshing and winnowing grain
Taking a cargo upstream and down
Conducting a military raid from a boat
Catching or netting fish
Hunting birds
Dredging silt from canals and basins
Building a canal
Making rope
Plowing fields
Building a wooden cargo boat
Hunting hippopotamuses or other large amphibious animals

Books such as Hart's *Ancient Egypt,* Pamela Odijk's *The Egyptians,* Michel Sethus's *The Days of the Pharaohs* as well as encyclopedias and other references may be used by students for this project.

C

Culminating the Topic

Students should be introduced to the terms *diffusion, acculturation,* and *transmission of culture.* They can examine pictures from Kush that appear in the November, 1990, issue of *National Geographic* magazine (see Kendall, Timothy, "Kingdom of Kush") and in the National Geographic Society's photographic study *Splendors of the Past: Lost Cities of the Ancient World,* and list all the Egyptian influences they can find. To put the concept in familiar terms or instances, students might list some of the ways in which acculturation, diffusion of innovations, or transmission of culture has taken place between the United States and Mexico.

At the end of the unit, after students have studied Mesopotamia, Egypt, and Kush, the teacher leads students in considering three statements that are written on the chalkboard:

The Tigris-Euphrates River valley is the cradle of civilization.
Egypt is the gift of the Nile.
The history of Kush rests on the mineral deposits found there.

In some way, metaphor is used in each of the statements, and the teacher leads students in discussing the general meaning of a civilization's "cradle," a river's "gift," and history's "resting" on a particular circumstance of geography. After this brief preliminary discussion, students meet in small groups, preferably three students in each group, and choose one of the three statements as a topic on which to focus. Drawing from their knowledge of history, they list at least five

facts or reasons that support the statement they selected. Maps should be made available for each group's discussion. Using colored felt-tipped pens and chart paper, students draw diagrams that present a visualization of their selected statement and reasons that support it.

Once the diagrams are mounted around the room, the small groups reconvene to discuss a second question. Of the reasons cited by each group, which ones show a connection to geography? How? When reporters from each group explain the diagrams to the entire class, they explain how their reasons support the statement, how the reasons relate to geographic factors, and how their diagrams show these ideas.

The activity is completed with a discussion that involves the whole class. Students will pretend they are starting a new country tomorrow and that the history they have studied this year is all that they know about the past and present. What lessons or ideas would be taken from the Mesopotamians, Egyptians, and Kushites to help start a country? Students reflect independently on these questions and write responses that are then shared with the class. The teacher will lead this discussion according to comments generated by the class, but students should be led to see that humans' experiences (history) and a study of where they lived (geography) are two of the ways in which people learn to plan for their own futures.

Activities for Other Topics

Through the entire sixth-grade course, students should have opportunities to study the practices of slavery in each of the civilizations covered. At the beginning of the school year, students begin by reviewing briefly what they already know of slavery in United States history. How do Americans regard slavery today? Is it considered an acceptable practice or a violation of human rights? In a brainstorming session, students recall what they can of their fifth-grade studies of slavery in the United States. This activity can serve as a point of comparison and contrast as students proceed through the unit. In each case students should consider which peoples were enslaved, what work or tasks they were required to perform, how they were treated, what opportunities they had to gain freedom or "upward mobility," and whether or not the enslaved peoples ever became enslavers. A number of resources will need to be consulted, including the textbook, *A Message of Ancient Days* (pages 139, 367–68, 407, 410, 440–41, and 437–38); *History Begins* by Shana Coupe and Barbara

Scanlon (pages 23, 48, 167–69, and 204–205); and *The Ancient World* by R. J. Cootes and L. E. Snellgrove (pages 90, 138–40, 145, and 170–75). "The Code of Hammurabi" (*Aspects of Western Civilization,* Vol. I, pages 4–6) contains injunctions regarding slaves and should be examined when studying that seminal set of laws. When studying Sumer, students may consider why some historians say that members of the lower class were, in essence, slaves of the gods. Milton Meltzer's *All Times, All People: A World History of Slavery* (Harper, 1980) is an introductory survey that can be helpful at this grade level.

The November/December, 1991, issue of *Calliope World History Magazine for Young People* contains informative articles on famous Egyptian women. The writing is within the grasp of many sixth graders, and teachers may select passages for use in classrooms. Articles on Hatshepsut, Nefertiti, the goddess Isis, and Arsinoe III are included. Why did Hatshepsut feel compelled to proclaim her divinity on obelisks and temple walls? What else did obelisks reveal or recount to those who viewed them? Multiple copies of the issue could serve as supplementary reading or as teachers' background. See the entry among resources listed for the sample topic.

The Gilgamesh legend is important, partly because it is one of the earliest extant sources we have that mentions a great flood and the building of an ark, as well as significant ties to such Greek myths as "Hercules and the Twelve Labors," "Jason in Search of the Golden Fleece," and "Theseus and the Minotaur."

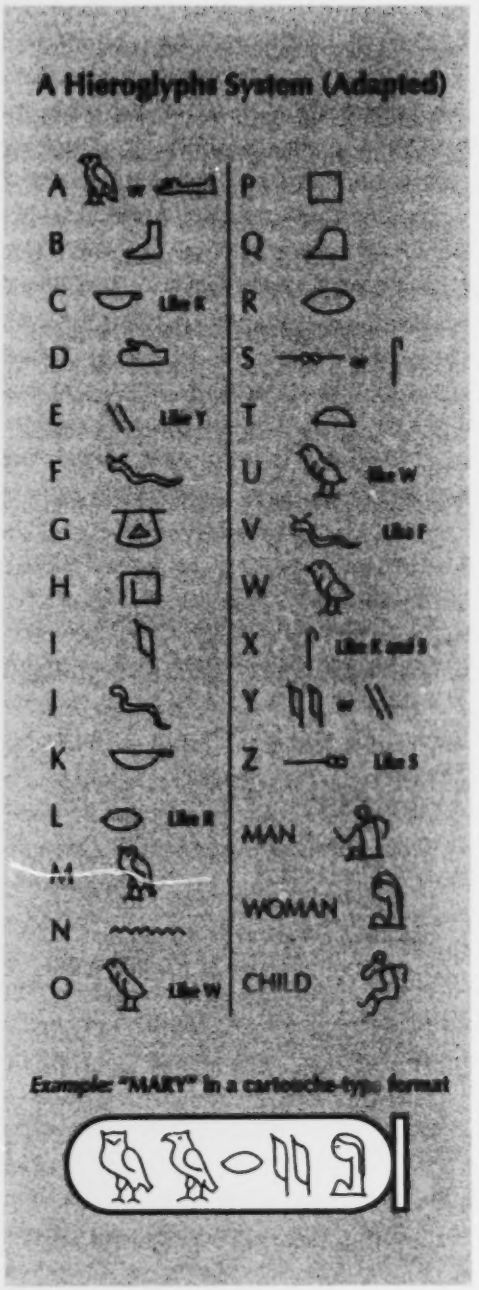
In the story, Gilgamesh sets out to find immortality, and the reader follows his search for it. The epic tells us a great deal about the Sumerians' world view, the unwieldy forces of nature, and the struggles Sumerians faced just to survive in that ancient world. Students can examine the role of the king and describe how the people of ancient Sumer viewed their king.

Students should have opportunities to read or hear the Gilgamesh legend. They may read passages from different versions of the legend and conjecture why similar stories appear in other historical cultures. If preferred, a shortened retelling of the legend may be shared with students, such as the one found in Saxby and Ingpen's *The Great Deeds of the Superheroes.* After reading or listening to the story, students are given a specific writing assignment to explain why the rivers were important to those who lived in ancient Sumer and how rivers appear in their religious beliefs. They should use evidence from their studies to support their ideas.

Throughout the unit, to sharpen students' sensitivity to the ways in which events in different places happen simultaneously, the class develops a time line for each of the cultures studied. The basic time lines they use should all have the dates in the same spatial proportions. They should include important political events, dates when significant inventions first appeared, and dates of important cultural contributions. For instance, the appearance of the Gilgamesh saga in written form should appear in the Sumerian time line. Illustrations can be used where appropriate. The time lines should be mounted on the wall, one below the other, to allow for comparisons. Events on the time lines should be correlated with the wall maps when possible.

The study of Gilgamesh provides an opportunity to correlate this material with English–language arts studies; an extended writing assignment should be a part of this activity.

To involve students in the work of archaeologists and give them experience with early written language, the teacher can use *Mummy's Message,* a simulation game published by Interact. With trade goods traveling daily up and down the river, it became necessary for the earliest civilization to devise a method of record keeping; these



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records may have been the earliest writings. In the simulation, students work in teams to explore a pyramid and uncover pieces of a hieroglyphic tablet. Cards collected in the game provide them with clues to the translations of the hieroglyphs or the "mummy's message."

In order to accommodate diversity within the classroom, both in terms of interests and in levels of achievement, it is important for students to have opportunities to do independent research projects. The activities suggested below can be adapted easily to the whole class or to independent work.

- Students compare the Nile River system and its valley with another major river system in the world.
- Students make papyrus and write their names in hieroglyphs. The hieroglyphic system illustrated on page 39 provides explanation and illustration.
- The building of pyramids added a great deal to the Egyptians' understanding of science, astronomy, and technology. The pyramids were perfectly aligned, east to west and north to south. It is believed that Egyptians did not know of the wheel and that they were forced to develop other ways that would help them move huge blocks of limestone down the river and then haul them into position. The intricately illustrated *Pyramid* by David Macaulay arouses students' wonder for the dedication, creativity, ingenuity, and perseverance of this monumental undertaking. The book may be used by students who want to build a tabletop pyramid as a recreational activity.
- Because nearly all religious cultures visualize eternity or heaven as being skyward, many have built grand monuments that reach toward the heavens. Ziggurats, pyramids, and tombs located in the mountains (natural pyramids) were constructed with this in mind. Interested students may compare ziggurats to Egyptian pyramids and compare similar monuments of other cultures. The "pyramids" of the Kushites, the Mayans, and the Aztecs; Buddhist temples; and Gothic cathedrals seem to show this "eternity-sky" theme.

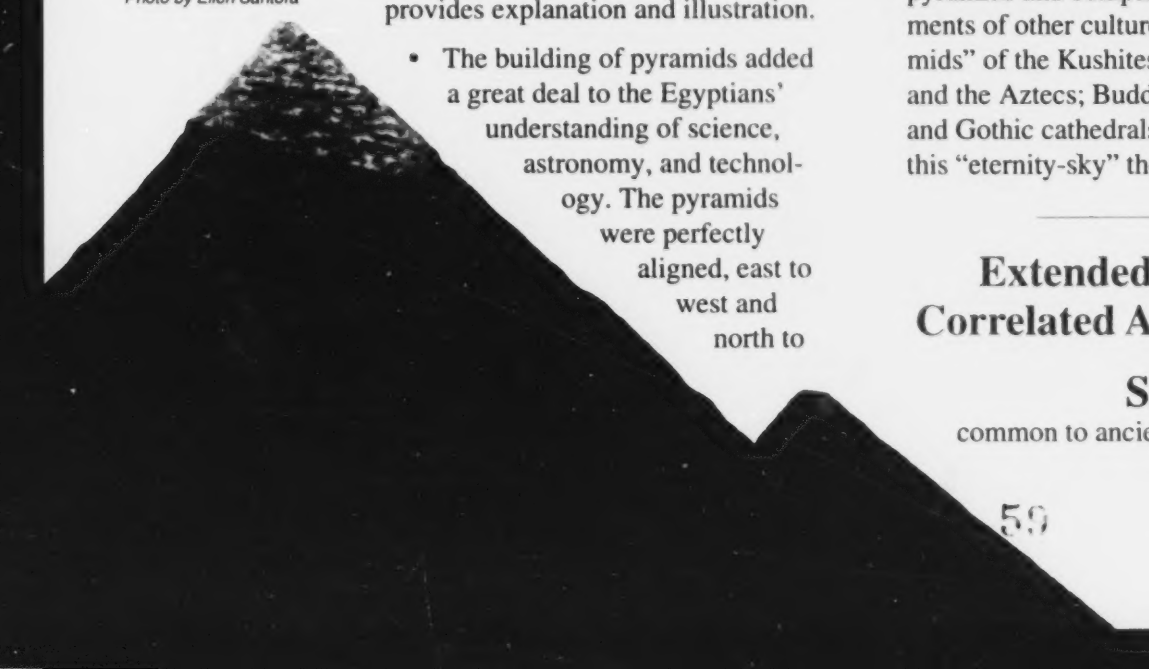


Photo by Ellen Santora

Extended and Correlated Activities

Sampling foods common to ancient Egypt and

the Egypt of today can be an enjoyable way of heightening cultural empathy and geographic understanding. Barley dishes were known to ancient Egyptians, as were honey, raisins, figs, dried apricots, onions, mint, olives, and garlic. With planning and preparation, a sampling session may provide a healthful and tasty interlude to the unit. "The Good Things of Egypt," an article from *Aramco World Magazine,* links history and geography to culture and cuisine. A reprint of this article is included in Appendix II-1 at the end of this unit. Egyptian recipes may be found in such books as the *Najda Arabic Cookbook.*

Art is a reflection of the society that produces it, and the ancient Egyptians left an abundance of tomb and temple paintings, reliefs, models, and sculptures that tell the story of their lives, values, and beliefs. Funerary art (art associated with burial) offers especially useful clues for solving the puzzle of Egyptians' daily lives. Motivated by beliefs about an afterlife, people spent months and sometimes even years preparing for their burials. Because they believed their *ba,* or traveling spirit, returned to earth when they died, they wanted it to return to familiar surroundings. Consequently on the walls of the tombs of the deceased were scenes from their individual lives and in their tombs were things they might continue to need, such as furniture, food, beverages, personal toiletries, and adornments. Some tombs even contained miniature models of laborers at their chores. Tomb art is especially useful in examining how the river affected the lives of the common people. Most Egyptian artisans were not allowed to be original, so in the course of 3,000 years the art changed very little.

Leontyne Price as Aida in a Metropolitan Opera performance
—Photo by Winnie Klotz

Students need to see how history and geography influence the arts of later periods. Reading aloud the picture-book version of Giuseppe Verdi's opera *Aida* allows students to connect a world-famous opera with its historical foundations. It can also introduce students to this major work of the theater. Though the opera's stylistic roots are in nineteenth-century romanticism, the historical, geographical, political, and ethical situations in the work can be noted and discussed by students.

Aida was originally intended for the opening of the Cairo Opera House in 1871 but premiered in Milan, Italy, the following year. The story tells of an Ethiopian (or Kushite) princess (Aida) taken as a slave by Egyptian conquerors. While serving the pharaoh's daughter, she is caught in a love triangle.

When Aida and her beloved contemplate fleeing Thebes, it is through the gorges of the Napata in the upper Nile that they must travel if they are to escape together.

Aida is one of several operas that students in this age group are capable of enjoying. The entire work is too long for classroom use, but students can listen to the triumphal march and to other excerpts to gain a sense of the opera's drama, pageantry, and high romance. Recordings are suggested in the visual and performing arts resources.

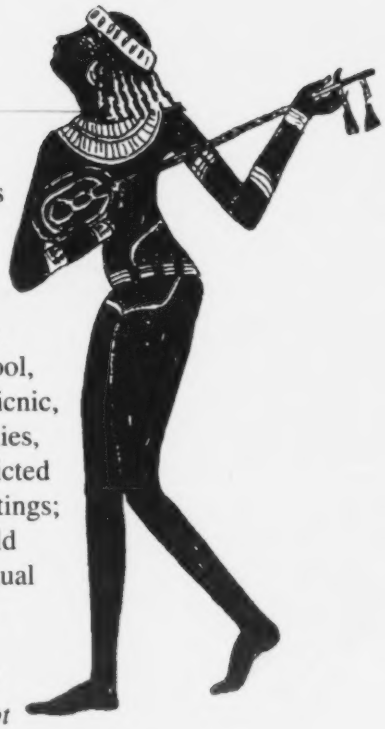
In nearly all recordings, operas are sung in the languages in which they were first written. Recordings of complete operas usually contain English translations in an accompanying pamphlet. Some teachers prefer to distribute copies of a translation to students; others use transparencies or a pointer and large, mounted charts on which the translation is neatly printed. The latter approach has proved effective in a variety of classrooms, and the newness of the activity should not deter teachers from dauntless experimentation during the music period. Performances of the opera are available on videocassettes as well.

Egyptian tomb painting, motivated by religious beliefs, was also a commercial venture in which the tomb's owner chose his paintings from those in cataloglike books. When the tomb painters went into the tombs, they went as a crew. One worker would put a grid on the tomb walls and ceiling, someone else would sketch in the outline of the figures, and others would paint them. It was an early type of specialization and division of labor. Students can discuss the stylistic and design qualities of the Egyptian paintings. They will note the lack of perspective, that the heads of the human figures are shown in profile with a full-faced eye on the side view of the face, and that the shoulders and chests of the figures are viewed from the front but that the arms and feet extend sideways. This was done to show everything from its most characteristic angle. They will notice the ways in which the artists used lines (to outline, to create pattern and texture, and to define shapes). They can observe how the artists developed a unified composition using repetitions of lines, patterns, and shapes.

During art periods, students can work individually or in groups to create paintings that show what is important

in their lives, assuming they will be decorating the walls of their classrooms as the Egyptians decorated their tombs. Students should be encouraged to use a system of registers (or rows of scenes separated by lines sometimes painted to look like water or separated by patterned borders) as was done in the tombs to separate the various aspects of one's life. If this is a group activity, each pair of students in the group can paint one register, or each group in the class can be responsible for a single register of a classroom painting. Students can consider scaling the figures as they would have been scaled in an Egyptian tomb with the most important or revered persons the largest (the deities and kings or pharaohs were always the largest, the tomb's owner was next in size and larger than the other figures, and children were depicted as miniature adults without childlike features). No perspective was used in tomb paintings.

Students should discuss the use of symbols in contemporary life and note that the Egyptians used flora and fauna symbolically; e.g., the cow symbolized the goddess Hathor, who was the protectress of the king; the falcon represented Horus, king of the gods; the feather represented the goddess Maat, or justice; and the lotus represented the sun god because the sun appeared in the morning as the lotus opened in the morning. Manfred Lurker's *The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary* is a good source for this information. Students may bring in photographs of young people at work in school, at play, at a party or picnic, eating with their families, and so forth to be depicted on the classroom paintings; this is much as it would have been done by actual tomb painters. Elaine Raphael and Don Bolognese's *Drawing History: Ancient Egypt* shows how tomb paintings were executed.



Students can research Egyptian music independently, or the topic may be studied during music periods. Were any musicians depicted in the tombs or on the walls of the temples? New music was forbidden because the old was considered sacred and closely connected to religious ceremonies. Singers, who belonged to the priest class, are depicted in the paintings and relief sculptures, followed by the players of instruments, who belonged to a lower class. Temples were so large that the music had size and grandeur, with 600 players of harps, lyres, flutes, and sistrums (a type of rattle). Trumpets were used only in war, and it is believed that the Egyp-

tians had no drums. *Musical Instruments of the World: An Illustrated Encyclopedia* and Curt Sachs's *The History of Musical Instruments* contain information that is also valuable for this unit.

Both men and women served as royal musicians and dancers. Their music kept laborers on task and helped relieve tedium. Students may create a work song and an accompaniment as a part of their music studies. By the time students reach sixth grade, they should have some familiarity with pentatonic scales, which are thought to have been used in the music of ancient Egypt. Students may use a form of the pentaton that is less frequently heard in Western music, such as the *la* or the *re* pentaton, when they create the melody and accompaniment for the work song. After researching instruments that were common to ancient Egypt, they can select three or four modern counterparts or substitutions for these instruments for use in the accompaniment. Pitched and unpitched percussion instruments frequently used in classrooms, such as Orff instruments (named for German composer Carl Orff) and rhythm band instruments (e.g., xylophones, glockenspiels, cymbals, sticks, and drums), should be used if they are available.

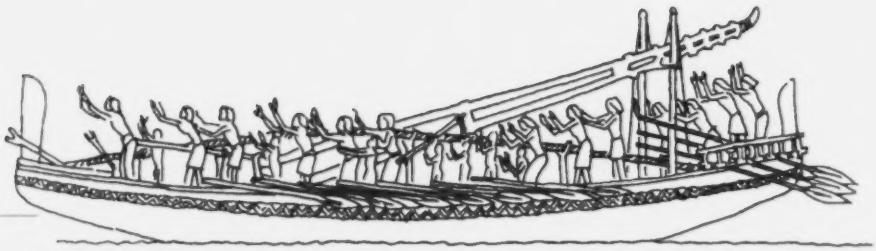
Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History–Social Science, Kindergarten Through Grade Eight* (Sacramento: California Department of Education, 1991).

Adams, William Y. *Nubia: Corridor to Africa.* Princeton, N.J.: Princeton University Press, 1977. This book chronicles the history of Nubia from its tribal beginnings to the present time. It includes chapters on the geography of the area and on the viceroyalty and kingdom of Kush. The book is available through libraries.

Baines, John, and Jaromir Malek. *Atlas of Ancient Egypt.* New York: Facts on File, 1980. With information arranged in encyclopedic format and amply illustrated with pictures and maps, this is an excellent resource for teachers and can be used by advanced students. A geography section in the beginning covers both Egypt and Nubia.

*Bryson, Bernarda. *Gilgamesh: Man's First Story.* Austin, Tex.: Holt, Rinehart



and Winston, 1966. This is a children's version of the oldest known epic, originally written in cuneiform. Out of print, it is sometimes available in libraries. See *Myths from Mesopotamia* (in this resources section) for a currently available version.

****Calliope World History Magazine for Young People.** The November-December, 1991, issue, "Queens of Egypt" (Vol. 2), relates specifically to Egypt, including stories of the goddess Isis, Hatshepsut, and others. The article on Cleopatra may be of interest when studying Julius Caesar in Unit V of these course models. The issue for January-February, 1991, contains an article on Gilgamesh that is beneficial to seventh-grade readers. Sixth- and seventh-grade teachers should endeavor to have a yearly subscription to this engaging magazine. Those interested in obtaining back issues may telephone (603) 924-7209 (Cobblestone Publishing, Peterborough, N.H.).

Caputo, Robert. "Journey Up the Nile." *National Geographic,* 167 (May, 1895), 577–633. The author's boat trip from the mouth of the Nile to its source provides material for this article. Glimpses of life along the river as well as descriptions of its antiquities are woven into this log of river travel.

****Casson, Lionel. *Ancient Egypt. Great Ages of Man* series. Alexandria, Va.: Time-Life Books, 1965. With vivid pictures of temples, pyramids, and tombs, this reference is a useful resource for students and teachers.

****Defrates, Joanna. *What Do We Know About the Egyptians?*** New York: Peter Bedrick Books, 1991. Everyday life in ancient times is the emphasis in this students' resource. The author is an Egyptologist at Cambridge University. The book is one in the publisher's growing *What Do We Know About* series.

Emery, Walter B. *Lost and Emerging.* New York: Charles Scribner's Sons, 1965. The motivation for this study came from the efforts in the 1960s to move the Nubian temples and resettle the people of lower Nubia in order to save them from the rapidly rising waters of Lake Nasser. The book is a concise narration of Nubian history, including chapters that relate the history of the Kush during various time periods. It also provides ample information on the geography of the area.

Frankfort, Henri. *Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society and Nature.* Chicago: University of Chicago Press, 1978. The thesis of this piece of scholarship is that the kings of Mesopotamia and Egypt, while they differed in the extent of their earthly deification, were responsible for interceding between nature and humans.

Green, Roger. *Tales of Ancient Egypt. New York: Penguin Puffin, 1972. This is a collection of short myths, folktales, and legends from ancient Egypt. It includes the myth of "Khnemu of the Nile," a reading that is recommended for this unit.

****Grosvenor, Gilbert. *Ancient Egypt: Discovering Its Splendors.*** Washington, D.C.: National Geographic Society, 1978. This magnificent oversized book

abounds with colorful photographs of Egyptian antiquities. Although out of print, it is still available in most libraries.

**Hall, Alice J. "Dazzling Legacy of an Ancient Quest." *National Geographic,* 151 (March, 1977), 293–311. Pursuing eternity was the quest of every ancient Egyptian. In this article, Hall reviews the artistic masterpieces that are our legacy as a result of this quest.

*Hamilton, Virginia. *In the Beginning—Creation Stories from Around the World.* San Diego: Harcourt Brace Jovanovich, 1988. Creation myths for both ancient Egypt and Mesopotamia are part of this Newbery Honor book's collection of creation stories.

*Hart, George. *Ancient Egypt. EXPLORING THE PAST* series. San Diego: Harcourt Brace Jovanovich, 1988. Motivating illustrations and text are used to describe dynastic rules, religion, crafts, writing, housing, family life, trade, farming, and death in ancient Egypt.

***Heritage of Western Civilization: Selected Readings,* Vol. 1. Edited by John Louis Beatty and Oliver A. Johnson. Englewood Cliffs, N.J.: Prentice Hall, 1971. This book contains a collection of primary source readings. Of special interest are "The Code of Hammurabi," "Hymn to the Nile," and "Hymn to the Sun." It is available through university and public libraries.

Kramer, Samuel Noah. *Cradle of Civilization. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1967. Although out of print, this book is available in many high school and public libraries. It is a geographic and cultural survey of Mesopotamian civilization that emphasizes the city-states of Sumer. It includes a wonderful chapter on the beginning of writing. Kramer continues to be regarded as a noteworthy historian of early civilizations.

Lloyd, Seton. *The Archaeology of Mesopotamia.* London: Thames and Hudson, 1978. This teacher's resource provides a good study of the land and the rivers of Mesopotamia as well as a survey of the archaeological finds and studies of the area.

**McGraw, Eloise Jarvis. *Mara, Daughter of the Nile.* Penguin Puffin Books, 1985. Mara is a seventeen-year-old Egyptian slave girl living during the reign of Queen Hatshepsut around 1550 B.C. See also *The Golden Goblet* by the same author.

*Millard, Anne. *Pyramids.* New York: Gloucester Press (Aladdin Books), 1989. One of the *HISTORY HIGHLIGHTS* series, this picture book is listed as a reference work for students in this unit.

**Miller, Peter. "Riddle of the Pyramid Boats." *National Geographic,* 173 (April, 1988), 534–50. The author investigates funerary art in an effort to solve a mystery that involves the Great Pyramid of Cheops. Many different types of art are shown, including *cloisonne* (a style of enamel decorations), wall and ceiling paintings and engravings, pottery, and models.

Montet, Pierre. *Everyday Life in Egypt in the Days of Ramesses the Great.* Philadelphia: University of Pennsylvania Press, 1981. This is a helpful reference

for activities described in "Developing the Topic."

****Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others.*** Translated by Stephanie Dalley. New York: Oxford University Press, 1991. This collection is published in convenient paperback format and is available through booksellers. The translation of *Gilgamesh* is readable and useful at this grade level.

Najda Arabic Cookbook. Berkeley, Calif.: Najda, 1986. The relationship of diet to geography may be studied through foods. This cookbook contains many recipes which, with planning and preparation, enlighten students to the diet of those who lived near the Nile. The book is available for $10 from Najda, P.O. Box 7152, Berkeley, CA 94797, telephone: (415) 549-3512.

*Odijk, Pamela. *The Egyptians.* Morristown, N.J.: Silver Burdett Press, 1989. Part of the *ANCIENT WORLD* series, this book is well illustrated with color photographs. Though somewhat more sophisticated than the Millard and Sethus books listed in this section, it is engaging and helpful as a resource for students.

Pritchard, James. *The Ancient Near East: An Anthology of Tests and Pictures.* Princeton, N.J.: Princeton University Press, 1958. This valuable teachers' resource contains primary-source translations of early Near Eastern texts accompanied by pictures of important archaeological discoveries.

**River Cutters, Grades 6–9. GREAT EXPLORATIONS IN MATH AND SCIENCE (GEMS)* series. Berkeley: University of California, Lawrence Hall of Science, 1989. This teachers' resource was the basis for the activity in which students make "pan" models of river systems. This activity is described in "Beginning the Topic" in this unit. The GEMS project, of which the math and science books are a part, is devoted to curricular materials and includes a newsletter, a network for teachers, and other publications that are available to those interested. The materials sometimes offer opportunities for correlating topics in history and science. Telephone inquiries may be made by calling (510) 642-7771.

**Roaf, Michael. *Cultural Atlas of Mesopotamia and the Ancient Near East.* New York: Facts on File, 1990. This large, colorful reference work appeals to many age levels, and the clear, color photographs and maps enhance a well-organized text that covers a variety of topics. Teachers will find this atlas useful for studies of how geography influences culture.

*Romer, John. *Ancient Lives: Daily Life in Egypt of the Pharaohs.* New York: Holt, Rinehart and Winston, 1984. Libraries are perhaps the best source for this book, which offers a helpful discussion of various facets of life in ancient Egypt, including foods and agriculture.

Roux, Georges. *Ancient Iraq.* Middlesex, England: Penguin, 1966. An excellent overview of the civilizations in ancient Iraq from Sumer through Parthia, this book is best used as a resource for teachers. It is available in an updated paperback edition.

Save-Soderbergh, Torgny. *Temples and Tombs of Ancient Nubia: International*

Rescue Campaign at Abu Simbel, Philae, and Other Sites. London: Thames and Hudson, 1987. Although it deals primarily with recent rescue efforts to save the temples of Lower Nubia and to resettle its people, this book contains an excellent chapter about the geography of the area that included ancient Kush.

*Saxby, Maurice, and Robert Ingpen. *The Great Deeds of Superheroes.* New York: Peter Bedrick Books, 1989. This is a strikingly illustrated collection of great legends, retold for older pupils and adults. Teachers may want to consider the chapter on "Gilgamesh: The Epic Hero of the Sumerians" for use in this unit.

*Sethus, Michel. *The Days of the Pharaohs.* Morristown, N.J.: Silver Burdett Co., 1985. Through the fictional character of Sethi, the reader is led to consider Egyptian city life, funerals, schools, legends, agriculture, and games. A students' resource, the book is one of the publisher's *Living in Another Time* series. It is listed here as a worthwhile reference for the topic reports described in "Developing the Topic" in this unit.

***Time Frame 3000–1500 B.C.: The Age of the God-Kings.* Alexandria, Va.: Time-Life Books, 1987. This is a concise chronology of Egyptian civilization. It provides a very clear account of early efforts to tame the environment to serve the needs of the people. Drawings and descriptions of funerary practices are included in its portrayal of life in the Old Kingdom. See also *Time Frame 1500–600 B.C.: Barbarian Tides,* which contains information about the Golden Age of Egypt, from the same publisher.

*White, J. Manchip. *Ancient Egypt: Its Culture and History.* New York: Dover Publications, Inc., 1970. An ideal historic, geographic, social, political, and economic study of ancient Egypt, this survey is short, easily understood, and well worth the effort to procure it. It is an excellent reference if students are being asked to demonstrate the work of craftsmen and farmers.

General Resources for Students' and Teachers' Use

Aldred, Cyril. *Tut-Ankh-Amun and His Friends.* Santa Barbara, Calif.: Bellerophon Books, 1987. Line drawings in this book are appropriate to use as prompts for Egyptian stories. It is not recommended for use as a coloring-in activity. See also *A Coloring Book of Ancient Egypt,* which includes line drawings taken from tomb and temple paintings.

Aliki. *Mummies Made in Egypt.* New York: Harper and Row, 1985. This informative illustrated book explores the religious and scientific aspects of mummies and mummification in ancient Egypt.

**The Ancient Egyptian Book of the Dead.* Edited by Carol Andrews; translated by Raymond O. Faulkner. New York: Macmillan Publishing Co., 1972. *The Book of the Dead* is a collection of spells originally written on papyrus scrolls and placed with the dead at the time of burial. The purpose of the spells was to protect the person on his or her

trip through the netherworld. This collection includes many of the original paintings that were part of these funerary texts.

The Ancient Egyptians: A Sourcebook of Their Writings. Edited by Adolf Erman. New York: Harper Torchbooks, 1966. Available in paperback, this collection includes selections from the *Pyramid Texts,* hymns and odes, writings from the schools for the scribes, love songs, and religious and secular poems.

**Aspects of Western Civilization: Problems and Sources in History,* Vol. I. Edited by Perry M. Rogers. Englewood Cliffs, N.J.: Prentice Hall, 1988. Selections from the first chapter of this collection of primary sources apply to studies in this unit. The Code of Hammurabi is especially recommended. The book was intended for college use, and teachers will need to use it eclectically.

***The Beginning of Civilization: The Advent of Written Communication.* Los Angeles: University of California, National Center for History in the Schools, 1990. History begins with the written word. In this lesson plan, students explore the beginnings of written language. Students read colorful contemporary documents and compare cuneiform notation to the Morse code. For ordering information, contact Pamela Hamilton, National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521.

Bendick, Jeanne. *Egyptian Tombs.* New York: Franklin Watts, 1989. An easily read children's book accompanied by interesting illustrations, this edition provides general background information about ancient Egyptian beliefs about life and death.

Browarski, Edward J. *Ancient Egypt: The Surprising Facts.* n.p. The Reading Laboratory, n.d. This kit includes two filmstrips, two cassettes, and a script with discussion questions for each part. It is available through social studies supply houses.

Budge, E. A. Wallis. *Egyptian Magic.* New York: Dover Publications, 1971. This study of ancient Egyptian magic summarizes what is known about the wonder-working of these early people. Magic was widely used to influence the gods in ancient Egyptian religion, but there was also a folk magic that revolved around charms, ritual curses, and images. These are all discussed in this book.

*Burne, Jerome. *Chronicle of the World.* London: Longman, 1989. Important events in history are chronologically arranged and described in news style and format in this large edition. Simultaneous events from around the world are covered. In addition to the news stories, a list of important events is given for each year. Although written for adults, this compilation is interesting for students as well.

Cahn, William, and Rhoda Cahn. *The Story of Writing. Story of Science* series. Irvington-on-the-Hudson, N.Y.: Harvey House, Inc., 1963. This is a good general

survey of the development of writing and printing from the time of the Sumerians to the time of the computer. It incorporates many pictures, maps, and diagrams to entice the reader.

*Carswell, John, and others. *Splendors of the Past: Lost Cities of the Ancient World.* Washington, D.C.: National Geographic Society, 1981. This photographic study of seven ancient cities or groups of cities includes two chapters that are useful for this unit: "Mysterious Kingdom of Kush" and "The Sumerians of Mesopotamia."

Carter, Howard. *The Tomb of Tutankhamen.* Excalibur Books, 1954. Written by the discoverer of King Tut's tomb, this book narrates the events that were associated with the discovery. The removal, cleaning, describing, and cataloging of the tomb's contents are detailed in a way that is interesting to all readers.

*Caselli, Giovanni. *The First Civilizations: The History of Everyday Things.* New York: Peter Bedrick Books, 1985. This is a good resource for teachers and students. Pictures and activities in this book bring an understanding of the tools and techniques of commoners in early societies.

Claiborne, Robert. *The Birth of Writing. The Emergence of Man* series. Alexandria, Va.: Time-Life Books, 1974. A pictorial study of the early writings of many civilizations, this book focuses much attention on the discovery and decoding of cuneiform and Egyptian hieroglyphs. This would be a useful resource for students who will be making their own clay tablets or papyrus scrolls or decorating tombs.

Climo, Shirley. *The Egyptian Cinderella.* New York: Thomas Y. Crowell, 1989. The tale of Rhodopis, the rose-red slippers, and the young pharaoh is one of the world's oldest Cinderella stories. There is an element of reality in it for there was a Greek girl who became the queen of Pharaoh Amasis during the twenty-sixth Dynasty.

**The Code of Hammurabi: Law of Mesopotamia.* Los Angeles: University of California, National Center for History in the Schools, 1990. This lesson plan examines various laws and codes of Mesopotamia. Students read the precedent-setting case of "The Silent Wife" and examine how societies arrive at a system of justice by drawing on both divine and natural laws. For ordering information, contact Pamela Hamilton, National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521.

Conway, Lorraine. *Ancient Egypt.* Carthage, Ill.: Good Apple, Inc., 1987. This teachers' resource includes engaging activities for independent learners. Line masters show treasures, tombs, and King Tutankhamen.

Cootes, R. J., and L. E. Snellgrove. *The Ancient World.* Essex, England: Longman Group, Ltd., 1970. This text is written with a great deal of understanding for what interests students.

Cottrell, Leonard. *Land of the Pharaohs.* Cleveland: World Publishing, 1960. This interesting students' resource uses the

characters on a royal boat trip up the Nile to provide a historical survey of ancient Egypt. See also *Land of the Two Rivers* by the same author and publisher. These books are out of print but worth the effort to locate in public libraries.

Coupe, Shana, and Barbara Scanlon. *History Begins: Ancient History for Junior Students.* Melbourne, Australia: Longman Cheshire, 1986. This student textbook is not only very rich with concepts and facts but also wonderfully illustrated with maps, drawings, and charts. The authors made a real commitment to what is interesting to young people.

The Curse of King Tut's Tomb. New York: Goodtimes Video, n.d. This 98-minute color video is a dramatically embellished presentation of the tragic events that beset an archaeological expedition while searching for King Tut's tomb. It is available through social studies supply houses.

Davies, W. V. *Reading the Past: Egyptian Hieroglyphs.* Berkeley: University of California Press, 1987. The origin, development, and uses of hieroglyphs are explained in this teachers' resource.

Donnelly, Judy. *Tut's Mummy: Lost . . . and Found.* New York: Random House, 1988. This easily read book discusses Egypt and the process of finding King Tut's burial site.

**Egyptian Art and Architecture.* Boulder, Colo.: Alarion, n.d. An 80-minute color videotape, this presentation illuminates the accomplishments of ancient Egyptian culture through its art and architecture. The beliefs of the people as expressed through their art is a principal concern in this production. The material is also available as two sound filmstrips and is obtainable from social studies supply houses.

**Egypt: Land of the Pharaohs.* Cary, N.C.: TV Ontario, n.d. This 29-minute video is an informative survey of Egyptian history from ancient Egyptian contributions to architecture, science, and the arts to modern Egypt. It is sold through social studies supply houses.

Egypt: Quest for Eternity. Washington, D.C.: National Geographic Society, n.d. This 60-minute video describes the work of Egyptologists who unravel the past.

El-Baz, Farouk. "Finding a Pharaoh's Funeral Bark." *National Geographic,* 173 (April, 1988), 512–33. Finding a boat that is more than 4,600 years old and leaving it in its chamber is the subject of this article. Through the advantages of modern technology, the world has been able to view videotape of the boat with minimum violation to the seal of the chamber. This vessel is the twin of the Pharaoh's bark that had been resurrected and placed on display near the Pyramid of Cheops.

The Enchanted World of Gods and Goddesses. THE ENCHANTED WORLD series. Alexandria, Va.: Time-Life Books, 1986. Wonderfully illustrated and written for both children and adults, this collection tells the stories of the pantheons of ancient Egypt, Mount Olympus, ancient India, and Norse mythology.

Forrest, Kent. *Sumer and Babylonia.* St. Louis: Milliken Publishing Co., n.d. This teachers' resource includes duplicating masters and transparencies for teaching about Sumer and Mesopotamia.

Gardner, John, and John Maier. *Gilgamesh.* New York: Alfred A. Knopf, 1984. The Gilgamesh historical epic is presented in this book. See also Herbert Mason's translation in paperback (New American Library, 1972). Excerpts of this work may be presented as choral reading or for a readers' theater. See also *Myths from Mesopotamia* in the resources for the sample topic.

Gerster, Georg. "Abu Simbel's Ancient Temples Reborn." *National Geographic,* 135 (May, 1969), 724–44. A most impressive feat of archaeological engineering was the transfer of Abu Simbel's temples to their new site south on the Nile. This article describes the process by which the transfer was accomplished.

Glubok, Shirley. *The Art of Ancient Egypt.* New York: Atheneum, 1962. People who lived in Egypt 5,000 years ago come alive in this book about tomb paintings, scrolls, statues, gods, sailboats, mirrors, toys, and games. Public libraries should be consulted for this work and for *The Art of Egypt Under the Pharaohs* and *The Mummy of Ramose: The Life and Death of an Ancient Egyptian Nobleman,* both by the same author.

Gore, Rick. "Ramses the Great." *National Geographic,* 179 (April, 1991), 2–31. At the peak of New Kingdom civilization, Ramses II becomes pharaoh of Egypt. He left more monuments to himself than any other pharaoh. This article describes the man, his accomplishments, and his legacy. Another article in the same issue, "Computer Rebuilds the Ancient Sphinx," describes recent restoration work on the magnificent pharaoh-lion image of the sun god, Ra.

Grant, Michael. *Atlas of Ancient History: 1700 B.C. to A.D. 565.* New York: Dorset Press, n.d. This atlas is listed as a source for maps.

*Grun, Bernard. *The Timetable of History: A Horizontal Linkage of People and Events.* New York: Simon and Schuster (Touchstone), 1987. This is an invaluable resource for cross-referencing dates that relate to the following topics: history and politics; literature and theater; religion, philosophy, and learning; visual arts; music; science, technology, and growth; and daily life.

Hackwell, W. John. *Signs, Letters, Words: Archaeology Discovers Writing.* New York: Charles Scribner's Sons, 1987. Ancient humans had speech, but memory was the only means to store accumulated knowledge. As changes took place in societies, the development of writing was a natural outgrowth.

Harris, Geraldine. *Ancient Egypt.* CULTURAL ATLAS FOR YOUNG PEOPLE series. New York: Facts on File, 1990. Well organized and appealingly illustrated with photographs, maps, and charts, this book is a source of historic, geographic, and cultural information about ancient Egypt. See also *Gods and Pharaohs from Egyptian Mythology* (Schocken, 1982) by the same author.

*Herodotus. *The Histories.* New York: Penguin Books, 1988. As a world traveler from ancient Greece, much of the history that Herodotus collected was taken from observation and oral sources. Students love his description of mummification.

Higham, Charles. *The Earliest Farmers and the First Cities.* Cambridge, En-

gland: Cambridge University Press, 1987. This is a good source for students on a variety of Mesopotamian topics.

Holmes, Burnham. *Nefertiti: The Mystery Queen.* Milwaukee: Raintree Children's Books, 1977. This illustrated book is written as if Nefertiti were telling the story of her own life.

**Kendall, Timothy. "Kingdom of Kush." *National Geographic,* 178 (November, 1990), 96–125. This is an extremely useful picture study of Kush. The author makes many comparisons between Kush and her Egyptian conquerors, showing how the Kushites received Egyptian culture and altered it to suit themselves.

Kramer, Samuel Noah. *History Begins at Sumer: Thirty-Nine "Firsts" in Man's Recorded History.* Philadelphia: University of Pennsylvania Press, 1981. Do you know where the first farmer's almanac was published? The book's title gives a hint. The author of this interesting paperback is probably the world's best known authority on Sumer.

**Lattimore, Deborah Nourse. *The Winged Cat: A Tale of Ancient Egypt.* New York: Harper Collins, 1992. Lattimore is known for her sophisticated picture books, and this original tale is illustrated with designs and artwork similar to those of ancient Egypt. The afterword is informative and sets the story in historical context.

Letters from Mesopotamia: Official Business and Private Letters on Clay Tablets from Two Millenia. Translated by Leo Oppenheim. Chicago: University of Chicago Press, 1967. Readers who like reading someone else's mail will love this book. It includes letters about trade, daily life, agricultural management, and collecting debts. Most of the "letters" are short and could be answered by students as if they were living at that time. See also *Ancient Mesopotamia: Portrait of a Dead Civilization* by the same author.

Lichtheim, Miriam. *Ancient Egyptian Literature: A Book of Readings.* Berkeley: University of California Press, 1973. This two-volume collection of primary sources is divided into works from the Old, Middle, and New kingdoms. It includes translations of writings such as tomb inscriptions, royal decrees, pyramid texts, theological treatises, didactic literature of the bureaucrats, prayers, spells from the coffin texts, songs, hymns, and prose tales. University and college libraries are the best sources for this book.

Liebling, Roslyn. *Time Line of Culture in the Nile Valley and its Relationship to Other World Cultures.* New York: The Metropolitan Museum of Art, 1983. Pictures of Egyptian art are arranged chronologically on this time line. Each picture is accompanied by a brief text.

Lurker, Manfred. *The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary.* London: Thames and Hudson, 1980. A teachers' resource, this is an extremely useful dictionary of names and terms used in studying the religious beliefs of ancient Egypt. Descriptions are full and understandable, and many entries are illustrated with photographs of artifacts.

**Macaulay, David. *Pyramid.* Boston: Houghton Mifflin Co., 1975. Succinct text and detailed drawings illustrate the

intricate step-by-step process of building an ancient Egyptian pyramid. Students love reading this book and then designing their own pyramid projects. There is also a *Pyramid* videotape by David Macaulay that complements the book. It is available through social studies supply houses.

McConville, Robert. *The History of Board Games.* Creative Publications, Inc., 1974. This book describes various board games. Their histories and instructions on how to make and play them are provided.

McCormack, Jon J. *Ancient Civilizations: Egypt.* New York: Instructo/McGraw Hill, 1978. This book contains duplicating masters and suggests activities to help students explore ancient Egypt's social structure, archaeology, writings, and the roles of pharaohs.

**McEvedy, Colin. *The Penguin Atlas of Ancient History.* New York: Penguin, 1986. Historical atlases are frequently helpful as background for teachers and students. This one is handy and inexpensive.

El Mahdy, Christine. *Mummies, Myth and Magic.* London: Thames and Hudson, 1989. Archaeological and scientific studies of the burial rites and customs of ancient Egypt are used to highlight significant information about ancient Egyptian religious beliefs concerning life and death.

Manniche, Lise. *The Ancient Egyptians Activity Book.* New York: British Museum Publications, 1988. A compendium of activities are cataloged in this book. See also Manniche's rendering of *The Prince Who Knew His Fate* (Putnam, 1982). The text carries the reader deep into Egyptian culture and customs and is accompanied by hieroglyphs that stretch along the bottoms of the pages. On a more scholarly level, Manniche wrote two other fascinating books, *The Tombs of the Nobles at Luxor* and *Lost Tombs: A Study of Certain Eighteenth Dynasty Monuments in the Theban Necropolis.*

Martin, Geoffrey. *The Hidden Tombs of Memphis. New Aspects of Antiquity* series. London: Thames and Hudson, 1991. This volume is the author's account of his work in opening tombs in the ancient Egyptian capital at Memphis. This book is definitely intended for the armchair Egyptologist; however, it is a good source of color and black-and-white photographs and line drawings of the insides of tombs.

Meltzer, Milton. *All Times, All Peoples: A World History of Slavery.* New York: Harper, 1980. This book is one of the few works for young readers that deal with the global topic of slavery.

**Mesopotamia, Cradle of Civilization.* This video, produced by Troll Video, 1987, portrays life in the world's first known civilization. It is available through social studies supply houses.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. This is the state-adopted textbook for this sixth-grade study of ancient civilizations.

Miguel, Pierre. *Ancient Egyptians.* New York: Silver Burdett Press, 1982. A well-illustrated text tells the story of life in ancient Egypt from 3000 to 1100 B.C. This book is out of print but may be available in some libraries.

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet.* Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *Framework.* The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

*Moss, Carol. *Science in Ancient Mesopotamia.* New York: Franklin Watts, 1988. Writing, medicine, math, and astronomy are among the topics covered in this students' resource.

**Mummy's Message.* Lakeside, Calif.: Interact, n.d. This lengthy simulation game involves students in the work of archaeologists as they explore a pyramid and uncover and decode a hieroglyphic tablet. It is available from social studies supply houses.

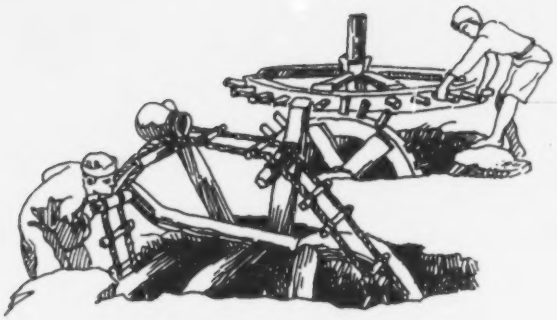
***Neolithic Revolution: The First Farmers and Shepherds.* Los Angeles: University of California, National Center for History in the Schools, 1990. In this lesson plan, children study archaeological illustrations to learn about this great leap forward in the history of humankind—the domestication of plants and animals between 8000 and 3500 B.C.—and the cultural changes that resulted. The plan is flexible enough to be adopted by teachers for use in their classrooms. For purchasing information, contact Pamela Hamilton, National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521.

Noblecourt, Christiane Desroches. *The Great Pharaoh Ramses and His Times.* Translated by Elly Mialon. Quebec: Canada Exim Group, 1986. This is a catalog of items included in an exhibition of antiquities from the Egyptian Museum of Cairo that were displayed at Expo 86 in Vancouver, B.C., Canada. The catalog is interesting because of its many large, full-color photographs of artifacts from tombs of the Ramessid period. Some of the everyday items pictured are a double-necked makeup pot, kohl pots, an unguent spoon, a comb, a razor, and a mirror. Students can be challenged to guess what each item is.

**Peck, Ira, Elise Bauman, and William Johnson. *The Ancient World.* New York: Scholastic, 1976. This is an ideal supplementary resource for the sixth-grade classroom. It contains interesting biographies, dialogues, plays, and narratives that are related to the units of study.

Portman, Ian. *Luxor: A Guide to the Temples and Tombs of Ancient Thebes.* Cairo: American University of Cairo Press, 1989. This is an excellent source for pictures of the temples with their obelisks and colossi. The text is full and places details nicely into their historic settings.

Purdy, Susan, and Cass R. Sandak. *Ancient Egypt.* New York: Franklin Watts, 1982. This little treasure briefly traces the development of ancient Egyptian civilization and gives instructions for making a variety of Egyptian artifacts.



**Readings in Ancient History: Thought and Experience from Gilgamesh to St. Augustine.* Edited by Nels Bailkey. Lexington, Mass.: D. C. Heath, 1987. This is a valuable teachers' resource that contains primary source material.

*Sandars, N. K. *The Epic of Gilgamesh.* New York: Penguin Books, 1988. The first epic in recorded history, this book tells the story of a king who sought immortality but never found it. It abounds with information about Sumerian culture. Additional translations and retellings of the epic are available.

Severy, Merle. "Iraq: Crucible of Civilization." *National Geographic,* 179 (May, 1991), 102-15. Unearthing Iraq's antiquities during the 1991 Persian Gulf crisis and conflict is the subject of this photographic essay.

Splendors of the Past: Lost Cities of the Ancient World. Washington, D.C.: National Geographic Society, 1981. This book is a helpful reference for teachers and students.

Stead, Miriam. *Ancient Egypt.* New York: Gloucester Press, 1985. This is a brief, readable description of daily life in the Egypt of the pharaohs.

Stolz, Mary. *Zekmet, The Stone Carver.* San Diego: Harcourt Brace Jovanovich, 1988. This fanciful work of historical fiction describes how the Sphinx came to be. See also *Cat in the Mirror* by the same author (Dell, 1978), which is written in a somewhat whimsical vein.

**Suter, Coral, and Marshall Croddy. "Hammurabi's Treasure: The Written Rule." In *Of Codes and Crowns: The Development of Law.* Los Angeles: Constitutional Rights Foundation, 1983. This instructional unit can help students develop an understanding of the type of justice prescribed in Hammurabi's Code. Hammurabi's Code, although not the first legal code, had a significant impact on the development of subsequent law. The teacher can define justice and then ask students to identify the system of justice used in the code. An excellent activity for evaluating this system of justice is suggested in the unit "Hammurabi's Treasure: The Written Rule" in *Of Codes and Crowns.* The code can be useful in studying the ways in which law is a reflection of society. Using such universals of cultures as economy, technology, social structure, beliefs, communication, power and authority, food, clothing, and shelter, students can complete a retrieval chart noting what can be learned about Mesopotamian culture from Hammurabi's Code. Students can be asked to examine the code to see whether they can identify those issues and commodities of greatest significance to the Mesopotamians. Some students may see similarities between the code and the early system of justice described in the Old Testament. To order, call (213) 487-5590.

Snyder, Zilpha Keatley. *The Egypt Game.* A Yearling Book, Dell Publishing Co., Inc., 1986. A Newbery Honor book, this book involves children in an exciting

and adventuresome game using ideas learned about ancient Egypt. It is suggested for recreational reading rather than as "core" literature.

Treasures of Tutankhamen. Edited by Katharine Gilbert. New York: Ballantine Books, 1977. This is a catalog of the King Tut exhibit that toured the United States between 1976 and 1979.

Vapp, Malcolm. *The Ancient Near East.* Greenhaven World History Program. London: George Harrap, Publishers, 1980. This little booklet, written for use by students, covers early civilization in the Near East from Sumer through ancient Egypt. Some primary sources are included. The booklet is available through social studies supply houses.

Ventura, Piero, and Gian Paolo Ceserani. *In Search of Tutankhamen.* New York: Silver Burdett Co., 1985. Descriptions of the discovery of the tomb of Tutankhamen, its contents, and its historical significance are included in this readable book.

Walker, C. B. F. *Reading the Past: Cuneiform.* Berkeley: University of California Press, 1987. This teachers' resource describes the development, uses, techniques, and styles of cuneiform and gives information about decipherment.

Weeks, John. *The Pyramids.* Cambridge, England: Cambridge University Press, 1971. The workmanship and materials used in pyramid building are described in this booklet.

**Williams, Bruce. *Nubia: Its Glory and Its People.* Chicago: Oak Woods Cemetery Association, n.d. This unusual resource is the result of an exhibit. The booklet offers teachers helpful background on Kush, a topic for which there are limited resources available. Teachers interested in obtaining a copy may call the association at (312) 288-3800.

**Woods, Geraldine. *Science in Ancient Egypt.* New York: Franklin Watts, 1988. Geography, ancient Egyptian science, the pyramids, mathematics, astronomy and timekeeping, medicine, writing, agriculture, and technology are described in this book.

*"World History Series Map Set." Skokie, Ill.: Rand McNally, 1991. This newly revised set of maps relates specifically to the sixth-grade course described in the *History–Social Science Framework.* Eight maps, measuring 50" x 46" (1.3 m x 1.2 m) each, including maps of Kush, Greece, India, Alexander's empire, the Roman empire, and related topics, make up the set. Three mounting styles are available. The maps are available through social studies supply houses.

Visual and Performing Arts Resources for the Unit

Aida. Composed by Giuseppe Verdi (1813–1901). Performances are available on various recording labels. Most recordings contain a booklet with extensive background information that is helpful to teachers. Recordings are available in compact disc or cassette tape formats. Since sound quality and fidelity are vital for enjoying the work, teachers should make every effort to

obtain the best playing technology for their classes. Large record stores usually categorize recordings in the opera section by titles or composers. Other entries in this resources section that deal with the opera include Jane Rosenberg's *Sing Me a Story, Opera Goes to War,* and *Aida,* the picture book described below.

Aida. Retold by Leontyne Price. San Diego: Harcourt Brace Jovanovich, 1990. This is a charming retelling of the opera, written by the singer who was most recently associated with the lead role. *Aida* was written for the opening of the Cairo Opera House in 1871. It premiered in Milan the following year. The illustrations by Leon Dillon and Diane Dillon make the book compelling for young people.

Art and Architecture of Ancient Egypt. History Through Art and Architecture series. Boulder, Colo.: Alarion, n.d. This material is available on sound filmstrips or videocassettes. The 72-minute program is designed to appeal especially to students in the middle grades, telling the story of ancient Egypt through its art and architecture while providing students with information and diagrams about basic techniques in painting and architecture.

Art Through the Ages series. Weymouth, Mass.: Universal Color Slide Company, n.d. Unit 1, "Prehistoric Through 17th Century." This resource includes a number of slides that are related to the funerary art and architecture of ancient Egypt. Slides can be purchased separately or in sets from Universal Color Slide Company, 1221 Main Street, Suite 203, Weymouth, MA 02190, telephone: (800) 326-1367. A list of the slides contained in the 600-slide unit can be requested.

Art Works Systems, Level 6. Fort Worth, Tex.: Holt, Rinehart and Winston, Inc., 1989. This material is part of a state-adopted textbook series that includes color overhead transparencies of artworks, time lines, study prints, and a teachers' manual. The sixth-grade materials include a transparency of a painted limestone relief, *King Seti and the Goddess Hathor.*

Color Slides Source and Reference of World Art. New York: American Library Color Slide Company, Inc. Slides can be obtained by writing to this address: American Library Color Slide Company, Inc., P.O. Box 5810, Grand Central Station, New York, NY 10017, telephone: (212) 255-5356.

De la Croix, Horst, and Richard G. Tansey. *Gardner's Art Through the Ages.* San Diego: Harcourt Brace Jovanovich, 1986. This is an excellent resource for the interpretation of art history. It is frequently updated, and newer editions may be available.

Discover Art, Grade 6. Worcester, Mass.: Davis Publications, Inc., 1987. This state-adopted textbook series for grades one through six features editions for pupils and teachers. The sixth-grade book includes a lesson on ancient Egyptian sculpture and ancient and modern buildings.

Egypt: An Historic Tour c. 2600 B.C.–1350 B.C. Boston: Sandak, n.d. This set of 30 color slides includes depictions of pyramids, temples, and sculpture from the third, fourth, eighteenth, and nineteenth dynasties. The set is available from

Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990.

Egyptian Art and Architecture. Boulder, Colo.: Alarion Press, n.d. Queens and the nobility seem to come to life in this 80-minute video program by Ann Campbell that shows the paintings of Egyptian life that cover the walls of tombs. The program consists of two videotapes with accompanying guides.

James, T. G. H. *Egyptian Painting*. Cambridge, Mass.: Harvard University Press, 1986. With its nearly 100 photographs of ancient Egyptian artworks, this book gives detailed descriptions of the tools, colors, and techniques used and the symbolism employed by these craftsmen. The religious motivation of their sculpture and painting is especially well explained. The assembly-line production approach, with its specialization of labor, that was used in painting the tombs and funerary scrolls surprises many.

Janson, H. W. *History of Art: A Survey of the Major Visual Arts from the Dawn of History to the Present Day*. Englewood Cliffs, N.J.: Prentice Hall, and New York: Harry N. Abrams, 1967. This standard art history is extremely useful and is frequently updated. Newer editions may be available.

Lange, K., and M. Hirmer. *Egypt: Architecture, Sculpture, Painting in Three Thousand Years*. Greenwich, Conn.: Phaidon Publishers, Inc., 1961. More than 250 plates, divided by periods and kingdoms, fill this oversized book. A general introduction orients the reader to the subject. Consistent with the motivation behind Egyptian art, nearly all plates are of funerary or temple art and architecture.

Metropolitan Opera Box Multi-media Kit: *Aida*. This resource kit supports the correlation of history–social science in music classrooms. The set includes background information, lesson plans, suggested activities, a sound filmstrip, a classroom poster, a long-playing recording of *Aida*'s musical highlights, and 30 handouts for students. The kit is being redesigned and formatted and is expected to be available again in 1993. Interested teachers may write or call Art Scope, 70 Lincoln Center Plaza, New York, NY 10023-6593, telephone: (212) 769-7027.

Michalowski, Kazimier. *Great Sculpture of Ancient Egypt*. Translated by Enid Kirchberger. New York: William Morrow and Co., 1978. The text of this book covers the materials and colors used in sculpting, the role of the sculptor in pharaonic society, and a description of the dominant types and styles of sculpture. The book includes more than 150 plates, many in color.

Mummy Case of Lady Teshat. Shorewood Fine Arts Reproductions, Inc., 27 Glen Road, Sandy Hook, CT 06482. This art print is usable for this unit of study.

Musical Instruments of the World: An Illustrated Encyclopedia. New York: Facts on File, 1978. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful in the sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

National Gallery of Art Extension Services, Washington, DC 20565. The following materials are available under the Gallery's free loan program:

- *Of Times, Tombs, and Treasure: The Treasures of Tutankhamen* (16-mm film or videocassette). This 30-minute program includes the story of the discovery of King Tut's tomb. Examples of the treasures are shown.
- *Treasure of Tutankhamen.* (This package includes 20 slides, an audiocassette, and an illustrated descriptive booklet.) Selected objects from the exhibition of the same title are discussed: the gilt statuette of the goddess Selket, the gold mask, jewelry, and other works. Music of the *oud,* an instrument used in Egypt as early as 1500 B.C., complements the narration and visuals.
- *Treasures of Tutankhamen* (16-mm color film). The beauty and splendor of the tomb treasures are revealed in this five-minute film: gold and alabaster objects, jewelry, and other artifacts. Some pieces are decorated with scenes that reflect daily life in ancient Egypt. Direct quotations from the works of archaeologist Howard Carter convey the impact of the original discovery.

New York Graphic Society, Ltd., P.O. Box 1469, Greenwich, CT 06836. Large and small full-color study prints and posters available from this source include the following:

- Etruscan: circa 475 B.C. Musicians, Tomb of the Leopards, Tarquinia
- Babylonian: Reign of Nebuchadnezzar II, 605–562 B.C. The Dragon of Bel-Marduk (detail from the Ishtar Gate)
- Egyptian: 22nd Dynasty, 950–730 B.C. Queen Karomana, wife of Theleth II
- Egyptian: 18th Dynasty, fourteenth century B.C. Golden effigy of King Tutankhamen

Opera Goes to War! Martial Arias and Duets, Marches, and Ballet Music. Angel/EMI audiocassette 4AM 63733. As the liner notes point out, many times a spirited march has quickened the pulses and attentions of nodding opera-goers. Verdi's triumphal march from *Aida* is one of these. The excerpt is lively, although teachers will have to seek elsewhere for an English translation of the words sung by the chorus. The tape is sold in large record stores in the "classical" section.

Peck, William H. *Egyptian Drawings.* New York: E. P. Dutton, 1978. The author describes the historical development of Egyptian drawing and the tools, theories, and techniques used by the artists themselves. The relationship between drawing, sculpting, and hieroglyphic writing is also explained. Many black-and-white and color plates illustrate the varied subject matter found in Egyptian drawings.

Phillips-Matz, Mary Jane. "Roots: *Aida*'s Literary Origins," *Opera News,* Vol. 56 (December 21, 1991), 21–23. Phillips-Matz provides an interesting cultural history of the famous opera's mysterious and uncertain source. Her hypothesis offers compelling evidence that Heliodorus's fictional *The Book of Ethiopian Women* (written in the third

century A.D.) furnished considerable fodder for the opera's librettist. History and music teachers may enjoy this account. Back issues are obtainable for $3.50, including shipping and handling, from *Opera News,* 70 Lincoln Center Plaza, New York, NY 10023-6593, attention: Colleen Quinn. Pages 38–40 of the same issue contain color photographs of an actual production, a plot synopsis, and other background material.

Racy, Ali Jahad. *Ancient Egypt.* Long-Playing Recording LLST 7347. Lyricord, n.d. This music was composed as a musical tribute for the King Tutankhamen exhibit. The titles of the compositions included were taken from the *Book of the Dead.* The music is performed with Near Eastern musical instruments and is based on research of the funeral music played in the Near East; the musical traditions of Nubia and the Sudan, which are believed to still harbor reminiscences of ancient Egyptian music; and contemporary Egyptian music.

Raphael, Elaine, and Don Bolognese. *Drawing History: Ancient Egypt.* New York: Franklin Watts, 1989. Who says they can't draw? Anyone can do it with these simple grid directions for making two-dimensional drawings like those seen in the tombs and on the papyri of the dead. The subject of each drawing is explained in a brief text.

Rosenberg, Jane. *Sing Me a Story.* London: Thames and Hudson, 1989. Rosenberg retells the stories of famous operas, of which *Aida* is one. Teachers may compare this retelling with that of Leontyne Price in her book, *Aida*, listed earlier in this resources section. Both versions are commendable.

Sachs, Curt. *The Rise of Music in the Ancient World, East and West.* New York: Norton Publishing, 1943. See also *The History of Musical Instruments* and *World History of the Dance* by the same author. The chapters on the music of Sumer and Egypt are recommended readings for teachers. The book is available through libraries.

*Sandak's Art Through the Centuries: *Slide Set for 6th Grade.* Boston: Sandak, 1992. Especially designed for the *History–Social Science Framework,* this set of color slides includes artifacts, art, and architecture from Mesopotamia, Egypt, Greece, India, China, and Rome. For further information, telephone Sandak at (800) 343-2806. Slides also may be purchased individually rather than as a set; a slide set for the seventh grade course is available as well.

Watson, Philip J. *Costume of Ancient Egypt.* New York: Chelsea House, 1987. This book shows detailed drawings of 100 costumes for common men and women, priests, royalty, and slaves along with dozens of different headdresses. The accompanying text is in sufficient detail to give a clear idea of fabric, cut, and color. Nubian and Canaanite dress are also shown.

Appendix II-1

The Good Things of Egypt

Written by John Feeney

In a land as ancient as Egypt, the past is always present. The mighty monuments of other times—the Pyramids and the Sphynx, the Mamluk mosques and the citadel of Muhammad Ali—cast their shadows over the hustle and bustle of today, and modern Egypt is just as much a gift of the Nile as it was when Herodotus first coined the phrase. We know a great deal about the ancient Egyptians thanks to the documentary detail in the thousands of miles of wall paintings and stone engravings with which they decorated their temples and tombs. We even know what they ate, how they grew, gathered, and prepared their food, even what they flavored it with. And because of the basic conservatism of the Egyptian people, it is possible today to breakfast or dine on the same foods that the pharaohs, scribes, and pyramid-builders ate thousands of years ago.

Of course, since then, new fruits, grains, and vegetables have been brought in and domesticated. In recent centuries, the Turks have imparted unmistakable flavors and textures to many dishes. Before that Arabs, Romans, Greeks, and Persians made their contributions. But the basic elements of Egyptian cooking—the beans and onions, cereals and bread, the fish from the Nile and the ducks from Fayyoum, the melons, pomegranates, and dates, the coriander, cumin, rosemary, and sage—remain as they were at the time of Ramses the Great and Ikhnaten.

The tombs abound with pictures showing the making of bread and beer—two jobs conveniently combined by the bakers because of their control of the supplies of yeast. The ancient Egyptians are believed to have been the first people to make leavened bread. Actual examples of bread made 4,000 years ago have been found in sealed tombs that were recently opened. Egypt was one of the main suppliers of wheat and barley to Rome, and wild barley is still found on the shores of the Red Sea, where it was originally discovered by the goddess Isis.

Some ancient Egyptian foods, however, are no longer eaten, at least not in quantity. The lotus and the papyrus, the two main flower emblems of old Egypt, are not usually thought of as edible. The green stem of the papyrus, though a little tough, is sweet to chew, while the flowers of the white or blue lotus make a tasty salad. Today people will tell you that the wild lotus, which once grew prolifically in the swamps and lakes of the Nile, has vanished. But recently, one evening at dusk, we were driving along a dusty road beside a small canal somewhere in the northern Delta, when a young boy emerged from the bushes bearing in his arms an immense pile of white lotus flowers, drooping and top-heavy on their long stems, just as they appear on the walls of the tombs. To see this boy appear, his arms full of lotus, was

Source: *Aramco World Magazine* (November–December, 1975), 2–7. Used by permission.

as if countless centuries had melted and we ourselves were alive and breathing in the distant past.

An easier way to get a taste of the past is to eat the onions and beans of Egypt. They are consumed in vast quantities by the modern Egyptians and, according to the pharaonic texts and wall paintings, they were just as popular in ancient times. The onion, and the closely related garlic and leek families, had an almost religious, or at least medicinal, significance in ancient Egypt. Wall paintings show priests holding up bunches of onions; papyrus texts tell of special days for chewing onions, days for tying onions around the throat or stomach, and a day for walking with onions in procession. On the arrival of a new season's crop, onion and garlic festivals were held. To this day, on the eve of Sham an-Nassim, Egyptians put a piece of green onion or garlic under their pillows and on waking the next morning crush the piece and smell it before going out to "sniff the breezes" on the first day of spring.

Most Egyptians begin their day, every day, with beans—*foul madamis,* if not the national dish, is at least the national breakfast. Dried broad beans are boiled all night in large, cylindrical copper pots, tightly closed, over an extremely low fire. By dawn these pots have been delivered to every kiosk and restaurant in town, including luxury hotels like the Sheraton and Hilton. The *foul madamis* is ladled out into thousands of small pots and plates and simply dressed with olive oil and lemon. *Ta'miyah,* another popular bean dish, is made of peeled broad beans pounded to a paste with the leaves of leeks, parsley, coriander, plus coriander seeds, red pepper and much garlic, then dropped by spoonfuls into boiling oil for a few seconds and eaten hot. Biting into the crisp brown crust of *ta'miyah* —called *falafil* in the rest of the Arab world—reveals a heart that is bright green from all those leaves. A duller, pea-green is *bisara,* a kind of porridge made of dried green beans, boiled with onions, garlic, oil and butter, and flavored with leek, mint, dill, coriander, and parsley.

Egyptians like their food spicy, and the pharaonic tombs reveal that this is a very old tradition. The tombs contain actual samples of sage, rosemary, anise, fennel, cumin, and coriander that was preserved for use in the afterlife. Coriander was a particular favorite; it was not only a flavoring but was considered to have medicinal properties; even today many Egyptians take coriander seeds for heart and liver troubles.

Coriander is also an essential ingredient in what is Egypt's true national dish—and eaten and known as Egyptian throughout the Middle East—*mulukhiyah.* This is made from a spinach-like pot-herb, *Corchorus olitorius* ("Jew's mallow," according to Webster's). The leaves are cut and recut until they become almost a green paste. Chicken or rabbit broth is then poured over the chopped leaves, along with butter, garlic, and green coriander. A few minutes of boiling turns the dish a blackish green, ready to be ladled over plates of rice, pieces of dried bread and chicken, lamb, or young rabbit. Vinegar is sometimes added.

Either you like it or not: it is somewhat slimy and stringy in consistency, but most Arabs find the very name *mulukhiyah* mouth-watering.

A vegetable of similar mucilaginous consistency popular in Egypt is *bamyah*—none other than our old friend from the Deep South, okra, a member of the hibiscus family. In Egypt, the dark green pods, containing masses of fine white seeds, are carefully arranged in layers of radial circles, like the spokes of a wheel. A little minced meat and garlic is added and the dish is cooked extremely slowly for many hours. Just before serving, a few drops of fresh lime juice are added.

Stuffed leaves and vegetables are eaten throughout the Middle East, sometimes with a flavoring of meat, sometimes after cooking in oil. In Egypt, grape leaves are picked in March and April, when the vines send forth tender new leaves, and stuffed with a bit of rice and flavoring. Other leaves—lettuce, cabbage, anything as long as it's not poisonous—are also stuffed. Since pharaonic times the humble cabbage has been a favorite. The leaf is first dipped in boiling water to make it pliable; then wrapped round a mixture of rice, minced mutton, a few grains of mastic and chopped coriander; and then arranged in rows in a pot and slowly simmered in broth.

Egypt is blessed with an abundance of fish, fresh-water from the Nile and salt-water from both the Mediterranean and the Red seas. The giant Nile perch is said by some to be getting bigger and better on the rich food supplies banking up behind the High Dam at Aswan. "Aboukir" shrimp come from the bay where Nelson destroyed Napoleon's fleet in the Battle of the Nile. The Red Sea produces prawns and other crustacea. But, above them all, is the *buri*—a grey mullet from the sea—which is served both fresh and salted and also provides that connoisseur's delight, *batrakh*, or pressed Egyptian "caviar."

The Shining Virtues of the Good Things of Egypt and Cairo—written in 1483 by Ibn Zuhayra and mainly quoting an earlier Egyptian writer of about A.D. 900—speaks of the best fish for salting as coming from the northern Delta, where it was the special food of weavers and dyers working in the cloth factories of the area. The fish was "sent salted to the horizons," Ibn Zuhayra says. It may well have been the *buri*, which comes from the northern Delta and is sent everywhere.

The *buri* is considered to be at its best in the early spring when it stops eating and becomes known as *buri sayim*, "fasting mullet." At this time of the year, the fish begin to pass in great numbers from the salt marshes of the Delta into the open sea. It so happens that, at about the same time, the Copts of Egypt are beginning their own lenten fasts and are in need of large quantities of fish. The fasting mullet has two advantages: it can be cooked and eaten without cleaning, and—as it is also the breeding season—the female *buri* is filled with eggs. The ovaries are dried in the sun in much the same way as shown on the walls of the Old Kingdom tombs at Saqqara. Dried and pressed, the eggs appear as long amber bars about three inches long. They are best eaten very thinly sliced on slivers of dry toast accompanied by equally thin slivers of lemon. Unfortunately, unlike most other Egyptian delicacies, but like all caviar, *batrakh* is very expensive.

Wild ducks flap their wings or hang in the hands of servitors in many of the tomb

paintings. Today the hunting of wild ducks is confined to a few migratory birds alighting in season in the salt marshes of the Delta. But the oasis of Fayyoum, west of the Nile, specializes in raising ducks for the table. Roast Fayyoum duck, stuffed with *fireek* (cracked wheat gathered green and dried), onion, the small, wiry variety of Egyptian celery, and then liberally basted with orange juice, is an Egyptian dish for special occasions.

If wild ducks are rare, almost every farmhouse has its pigeon tower made of Nile mud. The mud is important, for the pigeons have an intense dislike for modern concrete towers and more than one Delta farmer has found his newly built tower quickly abandoned in preference for the old mud one. In some parts of the Delta there are veritable pigeon cities—lofty skyscraper complexes housing tens of thousands of pigeons—for pigeons are also raised commercially and served in the most sophisticated restaurants as well as in the most humble homes.

Few dishes are more Egyptian than pigeon cooked with *fireek*. Pigeons stuffed with *fireek* and basted with liquid swell as the grain inside expands till the birds have a full, rounded, almost sexy appearance. Alternatively, the pigeon can be completely covered and cooked inside a mound of *fireek*, to which is added fresh cream, a little garlic and butter, and onions. The dish emerges as a brown, crusty mound, with the pigeons moist and succulent inside the steaming *fireek*.

A word about meat in Egypt. The meat most often served in Middle Eastern countries is lamb or mutton, and Egypt produces its full share of sheep, whose meat can be very succulent. However, Egyptian cooking also features a kind of beef—known on the hoof as *gamous*, or water buffalo. Egyptians usually eat it in made-up dishes, but it can be cooked as steaks or kebabs, and many a Westerner has eaten it under the impression that he is eating beef.

All these dishes—with the exception of the "caviar"—are common, everyday fare in many Egyptian households. But, as in many lands, it is not always easy to find everyday, local foods in the big international hotels and restaurants. Egyptian fish and shrimp are easily found in most good restaurants. The delightful bean dishes—*foul madamis, ta'miyah, bisara*—have been admitted to the menus of some leading hotels, or can usually be produced by special arrangement. The Meridian Hotel serves many local dishes at its Saturday night oriental buffet, and the Hilton and Sheraton bring forth a few Egyptian specialties for the adventurous traveler. And nearly all the simple local dishes are to be found at the charming Fil Filla restaurant, to be savored in the courtyard under the dappled sunlight of living vines.

The Egyptians usually end a meal with fruit, and the walls of the tombs give evidence that their ancestors also enjoyed the fruits of Egypt—grapes, guavas, melons, and pomegranates in particular. Other fruits, arriving centuries later, have since become Egyptian in every sense—mangoes, oranges, limes, apricots, mandarines. One of the joys of an Egyptian summer is to see these fruits from different parts of the country borne proudly into the city in small woven baskets on the heads of street vendors. In season come grapes from Fayyoum, very sweet dates from the

distant oasis of Siwa, green and purple figs from Alexandria and Mersah Matruch, and summer melons from Ismailia and the banks of the Nile. The street vendors chant the virtues of their wares: "Buy my pomegranates . . . like maidens' cheeks." Today the fruit and flowers of the flaming pomegranate are as much sought after for their juice and as decoration as they were when this fruit was celebrated in old Egyptian poetry and used to decorate the tomb of the pharaoh Ikhnaten. In ancient times, figs were often gathered with the help of monkeys; and in every temple in the land were giant stone columns representing the trunk of the date palm. The date was one of Egypt's commonest foods, eaten fresh, dried, or pressed into cakes.

But above all other fruits, in a desert land, it is the melon—pale green, salmon pink, creamy white, or bright red—that provides the greatest refreshment. Sweet and succulent, scented with musk, dripping with juice, the Egyptian melon can be sheer ecstasy after an outing in the blazing summer sun. According to tradition, the *batikh*, or watermelon, should be cut an hour or so beforehand to cool by evaporating in the air. Another piece of ancient advice still considered to be true is this: "But it is always wise to watch the melon during this time, lest a serpent should come and poison the melon by its breath or bite; for reptiles are said to be extremely fond of melon and smell it at great distances."

Lucky serpents! Lucky Egyptians!

John Feeney, a free-lance photographer and cinematographer, has lived in Cairo for many years and enjoys the good things of Egypt.

Unit III

The Foundation of Western Ideas: The Ancient Hebrews and Greeks

(See pages 58–59 of the *History–Social Science Framework.*)

Suggested Time for the Unit: 9 weeks

Topics in Unit III:	**Suggested Time:**
■ Introducing the unit	1 class period
■ The Hebrews and the origins of Judaism; monotheism, moral imperatives, and other distinguishing beliefs; selections from the Hebrew Bible; geography of ancient Israel	14 class periods
■ Early Greece and the rise of Greek city-states; early forms of democracy; geography of Greece	10 class periods
■ Greek culture, theater, religion, and philosophy; the "Golden Age"	7 class periods
■ Athens, Sparta, and the Peloponnesian War	5 class periods
■ Alexander the Great and the Hellenistic Era	5 class periods
■ Ideas in Western civilization	3 class periods

Sample Topic:	**Suggested Time for the Topic:**
Hebrew and Greek viewpoints of major human issues (first and last topics)	4 class periods

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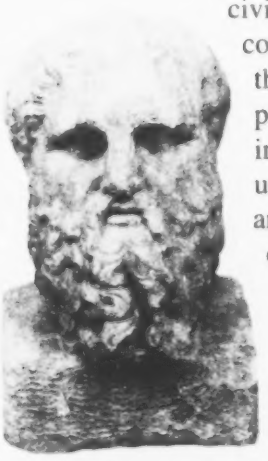
Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.

Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

Important ideas from both the Judeo-Christian and Greco-Roman traditions are formally introduced to students in the sixth-grade course. Units III and V focus on people and ideas that form the roots of Western civilization. The sample topic for this unit also corresponds with topics in Unit V, demonstrating how the two topics can be coordinated.

Historians have noted that Western civilization is a "syncretic" one, coalescing various traditions of thought, outlook, belief, and practice (which often are opposing in nature) and resulting in unique tensions, inconsistencies, and achievements. The purpose of this topic is to help students perceive how two viewpoints, Judeo-Christian and Greco-Roman, are both congruent and divergent. As a part of the topic's study, students should be able to associate selected major persons and ideas with the two traditions, recognize ways in which the two are compatible and discrepant, and consider to what extent the two may influence their own lives.



Plato. Reproduced by permission of the J. Paul Getty Museum.

Simplicity was an aim in developing the sample topic because the topic involves ideas that can be complicated to students and adults alike. The suggested activities are intended to help students gain "first impressions, first considerations" which they will amend, refine, and reevaluate in later years. If eleven- and twelve-year-olds are to receive any approachable, first access to this complex topic, many points of academic discussion, debate, and reassessment must be relegated to higher grade levels. Actual parameters of influence, theories of origination, and similar debates are more appropriate for college courses; advanced studies in such topics as "rule of law" and in-depth studies of passages from Plato or Polybius are suitable in the tenth-grade unit, "Connecting with Past Learnings: The Rise of Democratic Ideas."

As in the case of other units and topics, some of the studies entail the reading of excerpts from religious texts. In using texts regarded as holy by any religious group, the teacher should ensure that activities related to these readings are not trivialized and that the con-

tent is not misrepresented. Such devices as parody or "quiz show" approaches are discouraged because they are demeaning and run the risk of jeopardizing the study of valid topics in public schools. The use of religious material in history–social science classes is for the purpose of learning about the major religions and the ethical traditions of each time and place, with scriptures serving as primary source material for the topic in this unit.

The term *Western culture* is something of a misnomer when used as a synonym for ethnicity. There are many instances of how the culture of the West, as long as we have records of it, has been penetrated by other cultures. When the Greek historian Herodotus sought knowledge more advanced than could be found in his homeland, he made a trip to Egypt for research. Mathematics advanced in the West when the use of Roman numerals was displaced by Arabic ones and when the Indians' discovery of *zero* was adopted. People of medieval times knew Aristotle through Arabian translators and scholars. The dominant languages of the West, now called Indo-European, are traceable to Sanskrit. Much eighteenth-century English poetry requires the reader to have an understanding of Chinese art in order to comprehend it fully. Nineteenth-century German theologians and philosophers were fascinated with Indian and Chinese thought. The academic study of anthropology is a Western invention, indicating the interest in things beyond geographic and cultural boundaries. In fact, the basis of the term *Western* is not so much ethnic as geographic, referring to the development and *diffusion* of certain ideas, causes, and effects, proceeding from the Indus River region and moving westerly over the centuries. Examples of cultural interaction should be shared by teachers whenever appropriate, helping students see how world cultures are influenced by each other.

As students proceed through Unit III, they should become familiar with

Coordination with the State-Adopted Textbook

In Chapter 10 of *A Message of Ancient Days,* lessons 1 and 2, pages 294–314, deal with the ancient Hebrews. In Lesson 3 (pages 315–21), the relationship of Christianity to Judaism is discussed. This discussion is extended later when ancient Rome is studied.

Chapters 11 and 12 (pages 326–91) are devoted to a study of ancient Greece.

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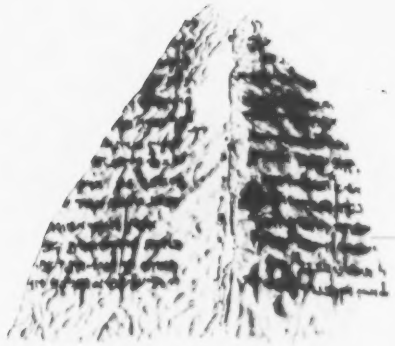

Dead Sea Scroll. Reproduced by permission of the Huntington Library.

not only ideas that helped form Western civilization but also persons who helped establish codes of ethics, justice, and the rule of law. Among these are Abraham, Moses, and David; Pericles, Socrates, Plato, and Aristotle. Emphasis is placed on major contributions, achievements, concepts, and beliefs that have endured across the centuries to the present. Helpful teachers' references for this unit include William H. McNeill's *The Rise of the West* and the handbook *Civitas.* Appendix III to this unit, "Greek Ideas Behind Our American Political Heritage," is included as background information for teachers.

Presentation and Activities

A

Beginning the Topic

At the beginning of Unit III, in the first class session devoted to the unit, students are asked to conjecture on the possible meanings for a sentence displayed on the chalkboard, "We live in a world of ideas." A brief brainstorming session is held and a "cluster map" is used to record students' thoughts. The teacher points out that the word *idea* can be used in different ways. Some ideas are simply pictures in the mind; when someone mentions such words as *zebra* or *ocean,* for example, listeners often have an idea in mind of what those words represent. What ideas come to mind when the word *storm* is presented? How might an Alaskan and an Iowan have different ideas of storm? Other ideas are even harder to describe; two other words written on the chalkboard, *beautiful* and *happiness,* serve as examples.

What about the idea, "beautiful car"? Students imagine what this idea means to them, picturing specific color, make, style, trim, wheels, upholstery, and other factors. Do all students agree in their mental pictures? Through sharing their ideas regarding the features of a beautiful car, students are led to see that people often agree and disagree about the same general idea. If many students seem to agree on a particular feature, they might discuss where this idea came from. Did they learn about it from a movie, a television commercial, or someone they know?

On another section of chalkboard, the words *good* and *bad, right* and *wrong, liberty,* and *democracy* are written. Each of these is an important idea. Like *beautiful* and *happiness,* they are hard to describe but are perhaps some of the most important ideas that people

have. Like many ideas, we learn about them from different sources and in different ways.

Students split into groups of two each and meet with their partners to discuss the question, "Where do people get ideas of good and bad, right and wrong, liberty, and democracy? That is, what are the sources of these ideas?" Partners are to list as many sources as they think are reasonable. Their discussions are timed, and their listings are recorded. It is likely that students will list a variety of responses, such as: parents or grandparents, religion or God, television and movies, books and newspapers, clubs or lodges, laws, schools, governments, elected representatives, and a person's own thoughts and feelings. The teacher may assist or supplement students' ideas if there are gaps or uncertainties.

The class is now directed to pages 294–95 of the textbook, *A Message of Ancient Days.* The unit's title in the textbook is explained briefly. Students should be led to notice how the word *ideas* is used, not only in the unit's title but twice in the introductory paragraph, which may be read aloud by a student.

To prepare students for the study of the ancient Hebrews, the teacher asks what famous book contains the major teachings and beliefs of the Israelites, or Jews? Students meet in pairs again or in threes to predict which ideas of right or wrong might be contained in the Hebrew Bible. Students may draw from any previous knowledge they may have. This activity not only prepares students for the unit study but also indicates to the teacher the extent of students' background on the topic.

Once students understand that much of this unit will be devoted to discovering ideas from the Hebrews and the Greeks that provide the foundation for Western Civilization, and that many of the ideas studied influence people differently, teachers may continue with this study.

B

Developing the Topic

The activity described here is intended for the conclusion of the study of the ancient Hebrews. It initiates the first phase in the class's development of a product: a chart that outlines some of the important "founding ideas" of Western civilization. Students compare and contrast these ideas, and they discuss examples of these ideas at work in the present day and reflect on how ideas may influence individuals' lives. The final outcome of the entire project, however, will be the incorporation of ideas from Christian and Roman traditions as well as those from the Hebrews and Greeks. These ideas will be coordinated with studies

in Unit V. The specific readings used for developing the chart are in addition to various other sources that students will have drawn from elsewhere in the unit, including primary sources, literature, and textbook material.

Students meet in collaborative groups to read together assigned passages from the Hebrew Bible. The passages were selected and organized so that various groups of students will be reading scriptures that point up some of the key ideas or viewpoints that the West inherited from Judaism. In some cases students will be seeing again passages they read previously, such as the Ten Commandments; in others, excerpts may be completely new to them.

The readings suggested below are categorized only for teachers' ease in reference when preparing assignments for groups. In order to promote students' thinking processes, the teacher should provide the groups with just the reading assignments, not the headings. The assignments that groups receive should all relate to only *one* of the three categories; in this way members discuss readings that relate to a common idea.

Laws, Reason, and Faith

Exodus 20:1–18
Deuteronomy 4:1–2; also 29:28
Jeremiah 10:23
Proverbs 16:9
Daniel 2:28

Humans and the World in Which They Live

Genesis 1–2, especially 2:19
Genesis 5:1–2
Deuteronomy 4:32
Amos 4:13
Psalm 136
Psalm 148
Isaiah 40:26

Right and Wrong, Good and Evil

Exodus 19:5
Deuteronomy 10:12–22
Deuteronomy 11:1, 13, 22–23, 26–27
Deuteronomy 13:2–4
Deuteronomy 27:9–10
Leviticus 19:18
Isaiah 40:28–31
Jeremiah 26:12–13
Jeremiah 42:5–6
Proverbs 31:10–31, especially 30
Micah 6:8

After reading their assigned excerpts, students decide how the passages they read relate to the chart that the teacher has prepared beforehand. A sample of this chart is found on page 73. Students decide which of the statements best summarizes the portions studied in their groups.

Once the groups have shared their responses with the class, students are given opportunities to add to the chart other categories or statements deemed important, based on their studies throughout the unit. Terms such as *monotheism* and *covenant* or names of

important persons, such as Moses, David, or Ruth, may be added, and students may devise new categories and boxes at the left of the chart to accommodate them. Students are told that the right-hand column of the chart will be completed when they have studied the ancient Greeks. The chart is displayed at the side or back of the room until that time.

After the study of "Alexander the Great and the Hellenistic Era," students are again referred to the chart they began earlier in the unit. Their task is to fill in spaces relating to the Greeks, devising summary statements that correspond to the ones for the Hebrews. In preparation for this, students form themselves into groups of two each, and the partners are assigned appendixes A and B, respectively. Each partner studies the assigned reading for homework, making notes of any ideas that might fall within the categories that appear at the left of the chart. When the class meets the next day, partners share and refine their summarizing statements for the chart.

Taking a category at a time, the teacher calls for suggested statements

	Hebrew viewpoints	*Grecian viewpoints*
Laws, reason, and faith	Divine law is revealed to human beings, so God's revelation is important. People must have faith in God and obey God's commandments. The most important things cannot be known by reason alone, because faith is also important.	
Humans and the world (or universe) in which they live	The universe and human beings are God's creation. God is the creator of nature's laws. Nature shows God's greatness.	
Right and wrong, good and evil	A person's first duty is to God; people must obey God's commandments. People must be good to one another and live righteous lives.	

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from each team and leads the class in quickly developing statements of consensus based on materials that students read as homework. The statements formed should be similar to those given in the sample below.

The chart now emphasizes general ideas of two world perspectives that have helped to form "Western ideas." As in the case of the first phase of chart development, students may add new categories and statements, including such concepts as *democracy* or the names of notable persons such as Pericles, Socrates, and Aristotle.

C

Culminating the Topic

1. With the completion of both sides of the chart, the final topic (ideas in Western civilization) begins. The chart serves as a visual aid for discussion. A question is given to the

	Hebrew viewpoints	*Grecian viewpoints*
Laws, reason, and faith	Divine law is revealed to human beings, so God's revelation is important. People must have faith in God and obey God's commandments. The most important things cannot be known by reason alone, because faith is also important.	Natural laws are observed and figured out through human reasoning. People must use reason to find the rules for a good life and good *polis* (the community of the city-state).
Humans and the world (or universe) in which they live	The universe and human beings are God's creation. God is the creator of nature's laws. Nature shows God's greatness.	Human beings use their minds (reason and intelligence) to know the world. Nature is governed by certain laws which are to be studied, understood, and explained. These laws are unchanging.
Right and wrong, good and evil	A person's first duty is to God; people must obey God's commandments. People must be good to one another and live righteous lives.	A person's first duty is to polis. A person must be a good citizen by serving the polis and its needs.

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class for a "think, pair, share" activity. As people who live in the Western world, students are asked, how do we see these ideas in the world around us? Students jot down examples, which could include events in the local community, school rules, current television shows that uphold "the Golden Rule," news articles, traditions or holidays, community organizations, emblems on civic buildings, and other cultural aspects. Teachers may want to give one or two examples beforehand to help direct students' thinking. This activity helps students link historical, cultural, and political ideas to the contemporary world.

After time for thinking, students meet with their partners to share thoughts. The teacher monitors the discussions and afterward calls for ideas to be shared with the whole class. The teacher can clarify or extend students' ideas with comments or other examples.

The teacher should explain that at the end of the study of ancient Rome (Unit V), the chart will be extended with ideas from Rome and Christianity. The Romans, for instance, took many ideas from Greece and developed them in their own way—particularly ideas of freedom, rights, and representative government. Similarly, Christianity is rooted in Judaism and maintains many of its beliefs while adding significantly different ones. This explains the terms *Greco-Roman* and *Judeo-Christian,* which will become new headings for the chart.

2. Later in the year, when students have completed their studies of Rome and Christianity, they will incorporate some of the viewpoints or concepts into the chart. Ideas of *mixed government,* a written *constitution,* a *republic,* and the principle that a person's first duty is to the republic or empire, for example, are consistent with categories in the chart. Readings from the Christian Bible also complement and extend the chart.

Laws, Reason, and Faith

Hebrews 11:1–31, especially 1
Romans 1:16–17
Galatians 1:11–12
Matthew 9:18–21
John 14:15, 21, 23–24
John 15:9–12
1 John 1:5–7

Humans and the World in Which They Live

Luke 6:27
Colossians 1:16
Galatians 3:28
John 14:21
Revelation 10:6
Romans 10:12

Right and Wrong, Good and Evil

Mark 12:28–34, especially 30–31
Matthew 5:44
James 1:12–27
Romans 12:9–21
Romans 13:10
Galatians 5:13–26
1 Thessalonians 2:11–12
Colossians 3:11–14
1 Peter 3:10–12
1 Peter 2:1–2
2 Peter 1:5–8
Philippians 4:8–9

Teachers may point out ways in which these two perspectives have been blended or are different. For example, our modern sciences are built on ideas of natural laws that originated in Greco-Roman thought; yet many Westerners believe in God as the creator of those laws, a belief that is grounded in Judeo-Christian theology. Many Westerners believe that people need both reason and faith but disagree on which is more important. Many Westerners believe that one can be a good citizen and still be faithful to religious beliefs, yet there are times in history when government and laws have clashed with religious belief. The Greco-Roman tradition tends to emphasize the "here and now" through such studies as science and philosophy, while the Judeo-Christian tradition puts more stress on "other-worldliness" through such teachings as a "kingdom not of this world" and "working out one's own salvation."

The teacher should refer to instances in the local community that illustrate the harmonies and conflicts that result from the complex blending of these two perspectives. Clippings from newspapers, magazines, or other sources may also be shared. If desired, small groups of students may each examine a clipping and share how the account points up the continuing influence of two traditions. For example, the present-day controversy over creationism and evolution often pits science against religion, involving "church and state" issues as they relate to instruction in the public schools. On the other hand, a hospital supported by a religious organization shows charity that is motivated by faith but promotes healing by applying scientific knowledge and research.

It is not the purpose of this study to determine the "rightness" or "wrongness" in any of the examples used in class but rather to illustrate with contemporary events the ongoing influence of the two heritages. Class debates "resolving" modern controversies are not

recommended and fall outside the course of study intended for sixth-grade history–social science.

Students now write a reflective essay on how they are or are not influenced by the Judeo-Christian and Greco-Roman traditions. Drafts are revised and polished for a final product of quality. Essays are placed in students' history–social science or writing portfolios.

In collaborative groups students draw a logo or diagram reflecting the ideas of Western heritage from the Greco-Roman and Judeo-Christian traditions. For examples, teachers may examine some of Béla Petheö's drawings for William H. McNeill's history, *The Rise of the West,* such as those found on pages 26, 57, and 213. To ensure a greater likelihood of originality and creativity in students, the teacher should refrain from showing students any of Petheö's charts that relate specifically to this topic.

Students work in pairs to examine portions of the booklet *Moral and Civic Education and Teaching About Religion* (1991 revised edition). This publication, adopted by the California State Board of Education, outlines state laws and

Terra-cotta vessel, Athens, ca. 550 B.C. Reproduced by permission of the J. Paul Getty Museum.

guidelines related to the subject and is intended for use by teachers, administrators, board members, and other citizens. The teacher explains the booklet's general purpose, after which pairs of students read selected passages from the booklet. How do the state laws and policies reflect Greco-Roman and Judeo-Christian influences? Can you think of laws, mottoes, emblems, buildings, or designs that show similar influences? Pages 1–4, 8–9, 14–17, and 22–24 are suggested for examination.

In order to assess students' understanding of the concepts of law and order as part of our legacy from the Hebrews and the Greeks, teachers can have them prepare posters that highlight the ideals, commitments, and accomplishments of someone in history who has stood for an ideal (a higher law or ethic of social justice), has had to make great sacrifices for that commitment, and has helped accomplish change or reform in the name of social justice or a

higher law. The poster should include the items listed below:

- A title, including the person's name and the cause to which he or she was committed
- A written description of that person's work, including what was wrong with existing law and order, how "higher law" or social justice related to the need for reform or change, and the sacrifices that were made
- A picture of the person
- A picture that represents the methods the person used to bring about change
- A picture that represents the reform or goal with which the person was connected

Teachers must be especially careful that students understand what ideals (a higher law or social justice), commitment, and reform are and that all four are included in each example. This activity can incorporate students' independent readings of biographies and sources for research. Posters are accompanied by a written explanation on a 5 x 8-inch (12.7 x 20.3-cm) card.

Groups of students can make a poster in which they show an American ideal or practice on one half and the Greek idea from which it came on the other half. Another way to do this is by folding a piece of white art paper (12 inches x 18 inches [30.5 x 45.7 cm]) in four sections, accordion or fan style, and portraying two Greek ideas or accomplishments on alternating sections and our related American heritage in between. This creates a three-dimensional effect.

A classical building has columns that support it much as a political system has ideals on which it is founded. Students can outline a classical building, labeling the columns as the basic ideals of our American political system. On the base of each column of the building students can write the names of the origins of those ideals such as Judeo-Christian law, Athenian democracy, and Aristotle's *Politics*. Finally, they can draw in pictures to

represent the ideals along the building's frieze and pediment.

Students can write essays based on significant quotations from the Greek thinkers and from the Torah (sometimes referred to as the first five books of the Old Testament). In his *Politics*, Aristotle wrote, "The good in the sphere of politics is justice; and justice consists in what tends to promote the common interest," and "He who commands that law should rule may thus be regarded as commanding God and reason alone should rule; he who commands that a man should rule adds the character of the beast." Students can explain the meaning and significance of the quote at the time it was written, cite one example of a circumstance described by the quote, either from today's society or from the time when the quote was written, and finally, they can evaluate the quote and tell how it can be applied to society today.

Students should read selections from the *New England Primer* to get a flavor of the influence that the Old Testament and the Covenant had on American history. They should note key ideas expressed in the *Primer;* e.g., for the letter *A*—"In Adam's Fall, We Sinned All," and *J*—"Job Feels the Rod, Yet Blesses God."

Activities for Other Topics

The reading of passages from the *Tanakh,* or Hebrew Bible, should be coordinated with the study of the Hebrews. Some selections are read by the entire class, and others are read for reports by small groups or individuals. It is suggested that Genesis *(Bereshit)* chapters 1, 2, and 3 (Creation, Adam and Eve) be among portions read by the entire class. Exodus *(Shemot)* 20:1–14, the Ten Commandments, studied in the context of the story of Moses, is also essential. The study of Moses in this unit may be coordinated with a reading of Miriam Chaikin's picture-book retelling, *Exodus*. Stories of David and Solomon may be among those coordinated with Chapter 10, Lesson 2, of the textbook, *A Message of Ancient Days*.

When studying the monarchy and prophets in *A Message of Ancient Days* (pages 308–11), students will see how the concept of *divine law* applied to the Israelite kings. The ancient Hebrews kept records and studied their history as

a means of religious instruction and example, and the application of divine law to the Israelite monarchy differs from the contemporary U.S. perspective of "church and state." The teacher can read aloud or tell the story of a confrontation between a prophet and a king. From a legal perspective, what is the nature of the case against the king? Outline the key points of the prophet's accusations and the key points of a possible defense. How, based on the laws of Moses, is the prophet justified in his position?

Students may work in small groups to examine various stories in this light. Below are suggested passages:

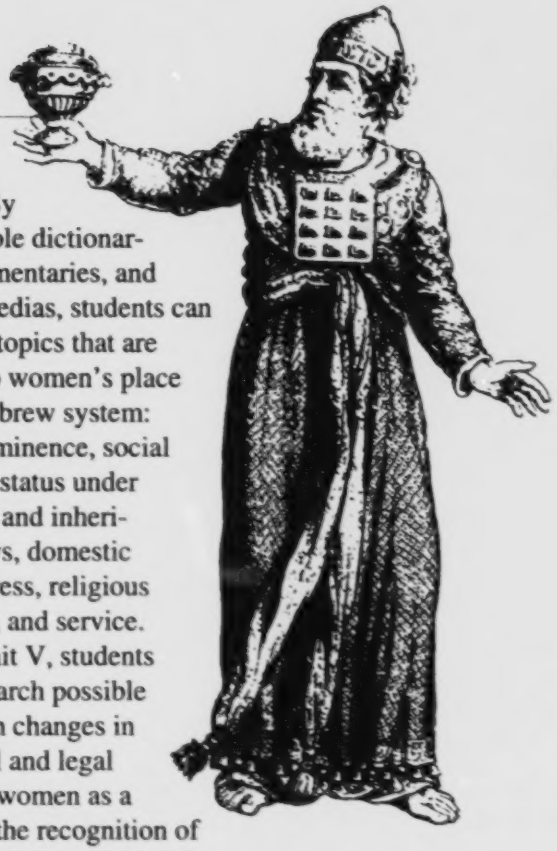
Samuel and Saul, 1 Samuel 15:1–35; 1 Chronicles 10:13–14
Nathan and David, 2 Samuel 11:1–12:14
Elijah and Ahab, 1 Kings 18:7–40
Abijah and Jeroboam, 1 Kings 14:1–18
Elijah and Ahab, 1 Kings 21:1–26
Amos and Jeroboam, 2 Kings 14:23–29; Amos 7:9–17
Micah and Pekah, 2 Kings 15:27–31; Micah 6:1–16

If the first of the above examples is used as a demonstration involving the whole class, teachers may also refer to the *Antiquities of the Jews* by Josephus. (See *The Complete Works of Josephus*, Book VI, chapters 7–14, in the resources section of this unit.)

After groups have shared their findings, discussion in class centers on commonalities found between the cases, such as instances of idolatry or independent pride, or commonalities in the messages of the various prophets. What do these stories indicate about the major points of contrast between Israelite and non-Israelite concepts of justice, morality, and law?

Students participate in a discussion in which they will investigate what influences, if any, the prophets' roles as checks and balances to the powers of kings has had on the modern Western political process. While not always so, ethical issues of right and wrong continue to be regarded as important and pragmatic as are economic and political concerns in the process of determining the policies and actions of nations and their leaders.

As they study the Hebrews and the origins of Judaism, students should also recognize that ethical issues of right and wrong have always been important in the development of American political institutions. Such issues, along with the right of the individual to criticize political authority freely, have fostered a system of reform that has been relatively smooth throughout the course of U.S. history. This acceptance of the need for reform has contributed to the longevity of our Constitution and to the pride we take in our system of justice. In this way, the Hebrew ethical foundation continues to influence Western ideas of justice, fairness, and integrity in social and political affairs.



As students examine the Jewish theocracy, they consider what the geopolitical situation was that led to the cry for a king to unify the nation politically and militarily. *A Message of Ancient Days,* page 309, is helpful in determining an answer.

Proverbs were an important method for teaching the ancient Hebrews about the law. After reading some of the proverbs in the Bible, have students write one to illustrate the concept of social justice.

During the study of the ancient Hebrews, students should be aware of notable women of that culture. The book of Ruth is specifically mentioned in the *Framework.* What does the story of Ruth tell us about the status and regard of women in ancient Hebrew societies? What is the significance of this story as it relates to ethical teachings or religious beliefs? Filial piety, the honor inherent in a sincere and generous regard for duty and affection, and recompense for righteousness are among the ethical values of the book. Marriage customs and laws of Israel in the time of the judges, the barley harvest, and Ruth's place in the lineage of David are related aspects in these stories. By using Bible dictionaries, commentaries, and encyclopedias, students can research topics that are related to women's place in the Hebrew system: their prominence, social equality, status under marriage and inheritance laws, domestic duties, dress, religious devotion, and service.

In Unit V, students may research possible long-term changes in the social and legal status of women as a result of the recognition of Judeo-Christian principles.

As a means of extending the study of "Understanding Law" (*A Message of Ancient Days,* page 312), students meet in pairs to select a Hebrew law, one that may be either ethical or political. They analyze the law by applying and answering the questions given on the next page. Teachers may choose from among the suggested questions to correspond with available class time. Later in the unit, the same questions may be applied to a Greek law, with opportunity provided for comparison and contrast.

- *Origins of the law:* How did the law originate? Where did it originate? Under what circumstances was it introduced? (The term *law* is used in a categorical sense and is not intended to refer to specific law. A law can be a political and/or ethical system or order.)
- *Purpose:* What purpose was the law intended to accomplish? Was it intended to correct anything? If so, what?
- *Assumptions:* What assumptions does the law make about people and their beliefs and practices? (For this question, students may need to think of specific laws, such as "Thou shalt not covet . . ." One cannot covet property unless there is ownership. "Thou shalt not have strange gods . . ." is not an effective injunction unless there is some agreement about who the right god is.
- *Source:* Who was responsible for "making" the law? To which of these categories does the law belong: higher (natural) law, human law, or both? Why?
- *Endurance:* How long does the law last? Can the law be changed? If so, who can change it and how? Does its ability to be changed have any effect on its endurance? Why? Why not?
- *Resolution of conflicts:* How are conflicts over the law settled? What constitutes a case? Who resolves conflicts under the law? Who is responsible for identifying a violation of the law? What effect does this have on how the law is viewed by the people? What effect does it have on the endurance of the law?
- *View of human nature:* How does the law view the basic nature of human existence? Does the law view human nature as basically "good," only needing occasional reminders and sanctions to prevent divergence from lawful ways? Or does the law view human beings as basically corrupt and in need of protection from each other? Does this view of human nature have any effect on the types of laws enacted? Does this view have any effect on the way people perceive the law?
- *Themes:* What common themes exist in the law? Are they political, economic, religious, or social? Are there different types or levels of law within the system? If so, what are these types?
- *Justice in administering the law:* Who carries out the law? What rules exist for the administration of the

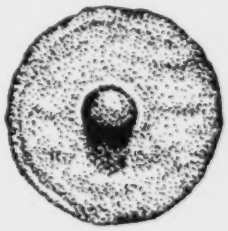
law? Is justice administered equally to all people or groups? Why? Why not? Who carries out justice under the law? What types of punishments are used? Who decides what types are used?

- *Subjects to the law:* Who is affected by the law? To which groups does it apply and not apply? Do all people stand beneath the law, or are some individuals or groups above the law? (Rule of law or rule of "men"?) Is it applied equally to all groups? If not, why not?
- *Prevention of conflict:* What safeguards are built into the law to reduce conflict between people and between the people and the law?
- *Freedom:* What freedoms do the people have? Are they guaranteed in any way? If so, how? Are they formally stated, or just assumed? How is this determined?
- *Responsibilities of membership or citizenship:* Do the people have any responsibility in making their law and order work for them? If so, what are these responsibilities? Who makes up the membership or citizenship? Does this make a difference in the types of law that the people have?

A favorite story among the Greeks was that of Prometheus, who gave human beings the gift of fire. The story has special significance for those studying the Grecian view of the world, for just as Prometheus's gift of *fire* led to great benefits to humankind, the Greeks believed that humankind's great gift of *mind* (i.e., intelligence and reason) led to new discoveries and understandings. Without *mind,* the Greeks taught, humans could not learn to understand themselves, their society, or the forces of nature. Through intelligence and reason, the Greeks believed, they could become better than those they considered to be barbarians who lived around them.

When beginning the study of the ancient Greeks, students read or hear the story of Prometheus. Teachers should explain the significance of the story in relation to the Greeks' view of themselves.

Retellings of the Prometheus story may be found in *D'Aulaires' Book of Greek Myths* (Ingri and Edgar D'Aulaire), pages 70–72; *The Greek Gods* (Bernard and Dorothy Evslin and Ned Hoopes), pages 57–60; and *Tales of the Greek Heroes* (Roger Green), pages 30–35. (See the resources section for annotations for these works.)



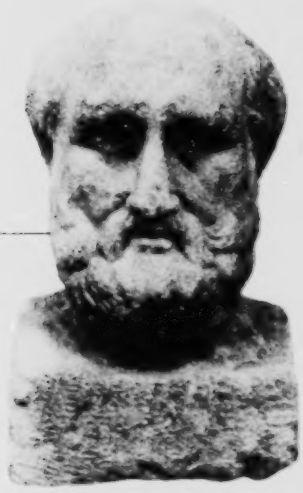
The Prometheus myth can be used to inaugurate the study of some of the important ideas from ancient Greece. For example, some of the West's *natural sciences* and *social sciences* have historic roots in Greek observations of human beings and nature. In pairs or threes, students draw cards on which are written terms to look up and define. They can share their definitions informally with the class.

NATURAL SCIENCES	SOCIAL SCIENCES
physics	political science
zoology	psychology
botany	geography
chemistry	history
geology	economics
biology	anthropology
astronomy	archaeology

In studying the contributions of Greek civilization in this unit, teachers may wish to point out how the Greek word *logos* (word) is used as a root word for some of these terms, such as *psychology* (study of the mind) and *geology* (study of the earth).

During their study of the so-called Golden Age of Greece, students are introduced to the names and general ideas of such figures as Socrates, Plato, and Aristotle. Chapter 20 of Ira Peck, Elise Bauman, and William Johnson's *The Ancient World* contains a brief capsule of dialogue as an example of Socrates's teaching. A study of this chapter can be followed by a brief presentation by the teacher on Plato and Aristotle, both of whom exemplify the Greek search for truth and beauty through reason and intelligence and who laid foundations for some modern science and philosophy. The presentation enhances pages 386–87 of *A Message of Ancient Days* (Chapter 12, Lesson 4).

Understanding continuity and change requires a strong sense of chronology. Students should make time lines for both ancient Israel and Greece. Students can each be responsible for locating the date of one event in the history of the Israelites. After the date of the event has been located, have each student write the event and its date on a long strip of paper. Using a time line the length of a classroom wall or longer, students will place themselves along the time line where their events belong. Students will help each other to make corrections in their placements on the time line. This will probably be one of the first time lines they have done that reflects both B.C. and A.D. dates on the same line. Check all dates and placements, and then have the students pin their dates on the time line, return to their seats, and record all dates on their individual time lines. Bernard



Aristotle. Reproduced by permission of the J. Paul Getty Museum.

Grun's *The Timetable of History: A Horizontal Linkage of People and Events* is a good source for large numbers of dates that are spanned in this unit. Discuss the cause-and-effect relationships between the events on the time line.

An alternative activity would be to have students make comparison time lines on a poster or on an overhead transparency that show events in the history of the Israelites on one side of the line and events in the history of the ancient Greeks on the other side of the line. This will give students a sense that events in history unfolded in two or more parts of the world simultaneously.

A study of Aristotle's "types of government" links ancient Greece to democratic education and lays some groundwork for the study of mixed government in Unit V. The lesson material on pages 13–16 in Gerald Danzer and Mark Newman's *Slices of Time* can be within the abilities of most sixth graders if it is modified by the teacher. Students working in pairs or threes can work out the graph and the differentiations provided in this resource.

The political geography of this part of the world was such that any single area was politically dominated by various groups and empires throughout its history. Cooperative groups of students can be assigned to develop a time line to correspond to a map of a specific area that will indicate when this area was dominated by which power. Examples include such areas as Palestine, Sicily, Macedonia, and Egypt. The following resources may be used:

Ancient Israel

Land of the Hebrews, 1900 B.C. (*A Message of Ancient Days,* pp. 300 and 303)

Land controlled by Egyptians: Edom, Moab, and the land of the Amorites (McEvedy, Colin. *Penguin Atlas of Ancient History,* p. 33)

Land controlled by the Assyrian Empire in 670 B.C. (McEvedy. *Penguin Atlas,* p. 47)

Land controlled by the Babylonian Empire in 560 B.C. (McEvedy. *Penguin Atlas,* p. 49)

Land controlled by the Persian Empire in 480 B.C. (McEvedy. *Penguin Atlas,* p. 51)

Land controlled by the Empire of Alexander in 323 B.C. (McEvedy. *Penguin Atlas,* p. 59)

Land controlled by the Roman Empire in A.D. 138 (McEvedy. *Penguin Atlas,* p. 81)

Eastern Mediterranean

Areas controlled by the:

Greek city states in 500 B.C. (*A Message of Ancient Days)*, p. 333

Persian Empire, Spartan League, and Carthage in 480 B.C. (McEvedy. *Penguin Atlas,* p. 51)

Athens, Sparta, Carthage, Persia, and Macedonia in 375 B.C. (McEvedy. *Penguin Atlas,* p. 53)

Empire of Alexander and area controlled by Carthage in 323 B.C. (McEvedy. *Penguin Atlas,* p. 59)

The role of women in ancient Greece was very different from the role of women in America today. Students can start with the following list of what women were not allowed to do in ancient Greece and add to it as they read and do research. In culminating whole-class or small-group discussions, students can compare the list to what women today are allowed or not allowed to do. Students can then express their points of view on the advantages or disadvantages of each restriction or liberty.

In Ancient Greece, women were not allowed to:

- Take part in running the city.
- Vote.
- Participate in the Olympics.
- Attend school (except in Sparta).
- Be independent (they were always under the control of a male relative: father, husband, brother, or son).
- Inherit or own property.
- Conduct any legal transaction.
- Take legal action against anyone.
- Buy anything that cost over a certain amount of money.
- Choose a husband.
- Control a dowry.
- Leave the house very often or without permission.
- Keep babies that were not acceptable to their husbands.

Even though many restrictions were placed on women, the Greeks believed in both gods and goddesses. Examples of Greek goddesses are Hestia, Hera, Demeter, Aphrodite, Artemis, and Athene. Women were also priestesses and were very powerful in this role. A priestess could also be an oracle who spoke for the gods and goddesses. Two important oracles were the priestesses who resided at Pythia and Delphi. Students might reflect on other religions they have learned about that had female deities, such as the religions of

the Minoans and Egyptians. Susan Peach and Anne Millard's *The Greeks* is a useful resource for students' research on this subject.

Greek culture can be illustrated by students through use of a large bulletin board. Students, singly or in groups, can be assigned a category, such as art and architecture, mathematics, science, politics and government, philosophy, literature and drama, and recreation. Bulletin boards in school hallways, assembly rooms, or cafeterias may be used for this project.

Diffusion is a geographic term that includes the study of the spread of ideas, beliefs, or practices over space. After studying the *diaspora* (sometimes called the dispersion) and *Hellenization* (*A Message of Ancient Days,* pages 316, 378–80, and 313–14), students use colored pencils and copies of an outline map to indicate the spread of Jewish ideas and Greek ideas until the time of the rise of Rome. One color is used to suggest locations of Jews during the diaspora, another to suggest the areas to which Greek ideas spread. Where Greek ideas merged with Jewish cultures, colors may be overlaid. A legend indicates appropriate dates for the diaspora and for Hellenization.

The maps are kept for later use during studies in Unit V. The early spread of Christianity may be incorporated in the map and legend by using a third color. Page 465 of *A Message of Ancient Days* shows a map that may be used for reference. Referring to their maps and the "ideas chart" described in "Developing the Topic," students consider why the blending of Greek and Jewish cultural ideas might have resulted in a rich culture? How might this blending have caused difficulties?

In looking at a map showing the physical geography of eastern Mediterranean lands, students participate in a "think, pair, share" activity. In response to the question, "Why did ideas spread so easily from place to place and from culture to culture?" students think for a few moments and jot down their ideas. They then meet with partners to share and discuss their speculations. The teacher then calls on pairs of students to share their responses. The students should see that access routes by land and various water routes made travel and cultural exchange relatively easy.

Students work with partners to draw maps showing the political geography of ancient and modern Eurasia.

On outline maps partners draw boundaries and label nations, circa 323 B.C. On a second outline map, they indicate modern-day boundaries and nations for the same regions. This activity is effective when outline maps are on transparencies and students make overlays using felt pens of different colors for codes. Textbooks, atlases such as *Goode's World Atlas,* and wall maps like those found in Rand McNally's WORLD MAPS SERIES, *Ancient World History* may be used as references.

The Greeks and Moslems are believed to be among the first well-traveled geographers. Groups of students can use encyclopedias to research the works of important Greek geographers and their contributions. Examples include Eratosthenes, who was the first geographer known to measure the circumference of the earth; Ptolemy, who wrote during the Roman era and was the first known to draft a world map; the historian Herodotus, who, by describing landforms, climates, and physical features of places, was the first known to have emphasized the importance of "setting" for historical events; Homer, who, though not geographically accurate, exemplifies the geographer as explorer and lorist; and Hecathius, who studied the processes of physical geography. Portions of Herodotus's *Histories* may be assigned to small groups who report to the class some of the places he visited, how he described them, and how his perceptions of distant places compared with those of his homeland.

Using copies of an outline map of the eastern Mediterranean, students can mark the migration routes of the ancient Israelites. Maps are first marked in pencil, and time lines are then developed to complement them. The maps are complete when legends and chronologies of dates and events have been added.

Extended and Correlated Activities

As students read myths of ancient Greece, they should become aware that the gods and goddesses are described in human terms as a reflection of Greek humanism. They have human emotions of love, hate, vengefulness, joy, and despondency, and they practice deceit. These traits

are consistent with the Greek philosophical and intellectual pursuit of humanism. Students can list the deities' humanlike qualities—physical, emotional, and intellectual—from the myths they read.

Languages that are partly derived from ancient Greek are often replete with metaphors, images, names, and other references to Greek mythology. When studying the Greek myths in English–language arts classes, students can keep a "mythology scrapbook," collecting as many references to the myths as they can find. This activity is begun in class but can be continued outside of class as an ongoing assignment.

Clippings or photocopies from magazines, advertisements, and newspapers are incorporated, with specific references underlined or circled. Labels taken from commercial products may also be added to scrapbooks. If clippings or photocopies are not feasible, students may copy the reference by hand. Pertinent pictures or postcards may be incorporated for extra visual appeal. This idea is adaptable as a collaborative activity for small groups.

As students acquire 20 or so references, they categorize their collection and mount them in a blank book, preferably one with unruled pages, in a loose-leaf binder with stiff, nonerasable paper, or on a tagboard at the back of the room. Additions to the chart may be given to a group leader, who may edit and affix each entry.

Students should annotate their clippings. For instance, a headline using the word *museum* might have a color-coded marginal note explaining, "The *muses* were the nine goddesses of the arts. A *museum* is a place where artworks are kept and shown."

The teacher should share with students a page or chart as a sample before they begin. Examples can include vocabulary words rooted in the myths (such as hours, chaotic, chronology, atlas, titanic, argonaut), names (Dora, Jason, Iris), time terms (June), symbols (cupids, the logo of the Mobil Oil Corporation), brand names based in mythology (Ajax, Herculon, Mercury), towns and cities (Olympia, Washington, Ceres, California, Troy, New York), and terms ("a Golden Age," an "Achilles' heel"). Dates for completion, sharing, and display should be established when the assignment is first made and explained.

In their research, students may come across the Latin names or terms for the Greek deities adopted by the Romans. These may be so annotated (e.g., "The month of March is named after the god Mars [Ares]."), or they may be filed and kept for use during

Unit V. Scrapbooks may be extended or revised at that time to extend studies of ancient Rome.

In Greek theater, masks were always worn by the performers. Because as many as 18,000 people attended the plays and were seated so far from the actors on stage, the masks were used so that the whole audience could see the portrayal of human emotion more clearly. They were also used so that actors could change parts quickly; some actors played up to six parts each. The masks were designed to throw the voice forward toward the audience. Students may design and create a mask that shows a human emotion such as surprise, happiness, calmness, anger, curiosity, awe, or seriousness. A balloon can be used as the base for a papier-mâché mask over which strips of paper toweling dipped in liquid starch or craft glue are laid.

During the music period, students hear modern performances of what musicians think ancient Greek music was like. A sample recording, *Musique de la Grece Antique,* contains numerous examples. The aulos and lyre were two common instruments of the time that are associated with the cults of Apollo and Dionysus. The lyre has since become one of the symbols of the art of music. Students may consider Plato's ideas regarding music (see page 134 in Unit IV) as they learn that Greek students often learned their history by hearing it sung or chanted to instrumental accompaniment. For information on the Greek theory of musical *ethos,* teachers should refer to Donald J. Grout and Claude Palisca's *The History of Western Music.* The topic is a good one for comparison with Confucian attitudes toward music.

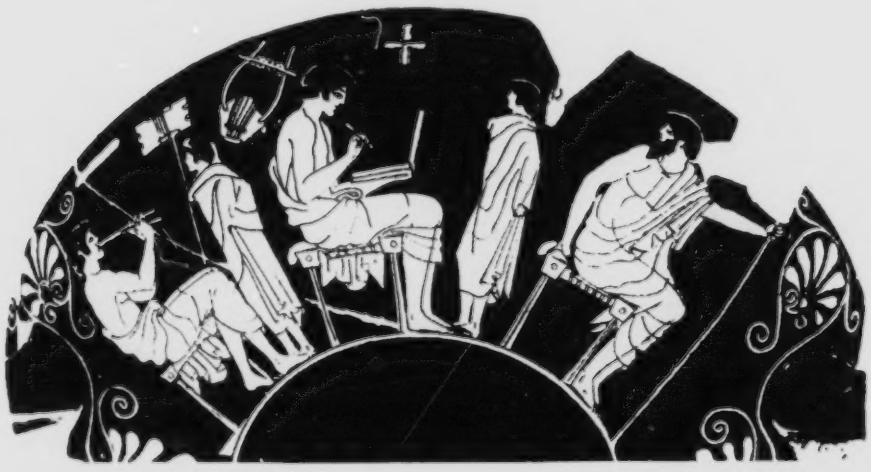
Greek Tears and Roman Laughter by Albert Cullum brings together ten Greek tragedies and five Roman comedies. The texts are appropriate for sixth-grade performers. Correlated with English–language arts studies, productions of such plays as *Electra, The Trojan Women,* and *Antigone* allow students to make costumes, sets, and masks. Some classes have found that a mask covering the upper half of the face (in the manner of the musical *Phantom of the Opera*) helps make speeches more distinguishable to the audience. Or, if makeup is used instead, Herman Buchman's *Stage Makeup,* which devotes a chapter to theatrical makeup effects in the Greek classical style, can be consulted.

Students can examine photocopies of a map of upstate New York and

circle or highlight all the cities with Greek place names (e.g., Troy, Syracuse). Why did early settlers choose Greek names? Was there a large Greek population that settled New York State? It is said that early settlers thought that Greek names gave an aura of culture or refinement to an otherwise rural and undeveloped landscape.

Students need to link ancient history to later history and to see the consequences of religious and cultural prejudice over time. Newspapers, television programs, and even daily conversations can carry references to the Nazi Holocaust of the 1930s and 1940s. Excerpts from such books as *I Am a Star: Child of the Holocaust* by Inge Auerbacher and *Anne Frank: The Diary of a Young Girl* help students relate material from ancient history to this twentieth-century genocide. Leonard Everett Fisher's *The Wailing Wall* and Karla Kuskin's *Jerusalem, Shining Still* are two sophisticated picture books that complement this study. Portions of the film *The Diary of Anne Frank* help students see how such centuries-old traditions as Hanukkah (see *A Message of Ancient Days*, pages 313–14) were maintained in the face of the calamity.

If Lois Lowry's Newbery Award–winning *Number the Stars* is read in English–language arts classes, this history unit serves as background for that reading, and such works as the Auerbacher, Fisher, and Kuskin books can serve as extended literature for that study.



Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History–Social Science, Kindergarten Through Grade Eight* (Sacramento: California Department of Education, 1991).

Adler, Mortimer. *Aristotle for Everybody: Difficult Thought Made Easy.* New York: Macmillan, 1978. Adler explains the ideas and philosophical postulates of Aristotle in a manner that is easily understood by adults and some students. Parts III and V are particularly relevant to this unit. Students might enjoy making up syllogisms based on the square of opposition, an activity that may also connect with their study of mathematics.

*"Aristotle in Search of the Best Constitution." In *The Bill of Rights in Action* series. Los Angeles: Constitutional Rights Foundation, n.d. One of a series of pamphlets mailed periodically to teachers, this edition is on the topic of "A More Perfect Union." It clearly states Aristotle's ideas about good government and asks students to reflect on whether a country is best that offers unlimited freedom or one that offers the type of tyranny often relied on in ancient Athens to thwart chaos. The pamphlet is available by writing to The Constitutional Rights Foundation, Attention: Publications and Materials, 601 South Kingsley Drive, Los Angeles, CA 90005, telephone: (213) 487-5590.

**The Bible. Various translations and publishers. See *Tanakh: The Holy Scriptures* in this resources section for further information. Readers should consult the resources listings in Unit V for editions of the Christian Bible.

*Bible dictionaries, atlases, and encyclopedias. Various editions are available. Consult local libraries and bookstores. One example of a resource of this type is *The Torah Commentary,* edited by Nahum Sarna and Chaim Potok, a project recently undertaken by the Jewish Publication Society. The fifth and final volume of this series is scheduled for publication in 1993.

*Blenkinsopp, Joseph. *Wisdom and Law in the Old Testament: The Ordering of Life in Israel and Early Judaism.* *The Oxford Bible* series. New York: Oxford University Press, 1983. This book describes the relationship between God and the moral order of the Israelites and sheds light on the development of Israel's legal tradition.

Boardman, John; Jasper Griffin; and Oswyn Murray. *The Oxford History of Greece and the Hellenistic World.* New York: Oxford University Press, 1991. Available in paperback, this is a useful, one-volume introduction to people and events in ancient Greece, written for adult readers. The book is suggested for

teachers who are seeking background readings for Unit III.

**Civitas: A Framework for Civic Education*. Calabasas, Calif.: Center for Civic Education, 1991. This comprehensive book presents a significant and helpful outline for education in citizenship. History, concepts, and terms are presented so that teachers seeking a quick reference to key learnings may use the book in planning lessons. Pages 115–24 are particularly helpful for units III and V of this sixth-grade course. A thorough reading of this book can help teachers set priorities for instruction on the ancient Hebrews, Greeks, Romans, and Christians. A copy may be obtained by calling (818) 591-9321.

***The Democracy Reader: Classical and Modern Speeches, Essays, Poems, Declarations, and Documents on Freedom and Human Rights Worldwide.* Edited by Diane Ravitch and Abigail Thernstrom. New York: Harper Collins, 1992. This essential compendium offers an array of primary source material that traces the rise of democratic ideas and societies throughout the world and in different eras. Illustrated and in hard binding, the book is a companion volume to Ravitch's earlier *The American Reader: Words That Moved a Nation* (Harper Collins, 1990). A paperback edition of *The Democracy Reader* is expected by the end of 1994.

*Evslin, Bernard; Dorothy Evslin; and Ned Hoopes. *The Greek Gods*. New York: Scholastic, 1966. This slim paperback contains literate, well-told versions of the myths and lends itself to oral reading or to silent, independent reading.

Goode's World Atlas. Nineteenth edition. Edited by Edward B. Espenshade. Chicago: Rand McNally, 1992. This is one of several reliable, under-one-cover reference works for geography.

**Kagan, Donald. *Pericles of Athens and the Birth of Democracy*. New York: Touchstone (Simon and Schuster), 1991. There is perhaps no topic with greater relevance to this unit of study than the origins and ideals of democracy. Reviewers attest to this book's vitality and to Kagan's skill as an author. This work is highly recommended for teachers.

Kaltsounis, Theodore, and Fotini Georgiadou. "The Relevance of Ancient Greece to Modern Times," *Social Education*, 41 (April, 1977), 272–76. The authors summarize the most important contributions of the ancient Greeks to our American heritage. Their rational processes, their love of knowledge, their humanism, and their literature are the areas covered in the article. See other articles in the same issue: "New Interpretations of the History of Ancient Greece," "The Presence of Ancient Greece in Modern Greece," "You Speak Greek More Than You Think: An Exercise for Students," and "Sources and Resources for Teaching About Ancient Greece."

*Kirk, Russell. *The Roots of American Order* (Third edition). Washington, D.C.: Regnery Gateway, 1992. This book is recommended as background reading for teachers. It chronicles the ideas from world history that are reflected in our American political and ethical order. Chapters II and III describe the influences of the Hebrews and the

Greeks on that political and ethical order. For ordering information, call (800) 426-6420.

Lewis, C. S. *The Abolition of Man.* New York: Macmillan, 1947. Regularly issued in paperback, this philosophic work is listed because of its appendix, which illustrates some of the moral beliefs shared by a variety of religions and cultures. Quotations from numerous sources indicate a body of common beliefs, which the author calls "the Tao."

*McNeill, William H. *The Rise of the West.* Chicago: University of Chicago Press, 1991. This new edition of McNeill's now-standard history is important for teachers' background reading and study. Comprehensive and engaging, the book is conveniently available in a comparatively inexpensive paperbound edition and may be ordered through college and general market bookstores.

New England Primer. Edited by Paul L. Ford. New York: Teachers College Press, Columbia University, 1962. Excerpts from this classic textbook show the Judeo-Christian roots of American cultural life. If the primer is unavailable, teachers may share primer excerpts appearing in the *Oxford Book of Children's Verse in America* (Oxford University Press, 1985) edited by Donald Hall.

**_Tanakh: The Holy Scriptures._ Philadelphia: The Jewish Publication Society, 1985. This new translation by the Jewish Publication Society is according to the traditional Hebrew text. The word *Tanakh* is formed from the abbreviation of its three parts: *Torah,* which includes the five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy); *Nevi'im,* encompassing books of the major and minor prophets; and *Kethuvim,* an anthology of a variety of works, including Proverbs, Psalms, and the "Five Scrolls" (Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther).

**World Maps Series, *Ancient World History.* Skokie, Ill.: Rand McNally, 1991. This is a set of world maps designed for sixth-grade ancient history. Clear, concise, and supported with chronological tables for each map, this series is a helpful resource for teachers. Maps are available on tripods or on a pull-down roller. They can be ordered from Rand McNally, Educational Publishing Division, P.O. Box 1906, Skokie, IL 60076-8906. California purchasers can order by calling (916) 489-3944 or (800) 687-RAND.

General Resources for Students' and Teachers' Use

**_The Making of the Past._ Various authors and dates. New York: Peter Bedrick Books. This noteworthy series, now in progress, will contain several volumes that are useful for sixth-grade teachers and students alike: *The Egyptian Kingdoms, The Aegean Civilizations, The Greek World,* and *The Roman World,* among them.Well illustrated with photographs, the series will draw on new scholarship and archaeological discoveries to provide up-to-date surveys of its respective topics.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. This is the state-

adopted textbook for this sixth-grade study of ancient civilizations.

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet.* Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *History–Social Science Framework for California Public Schools*. The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

Moral and Civic Education and Teaching About Religion (Revised edition). Sacramento: California Department of Education, 1991. This handbook outlines the legal rights and responsibilities of school personnel and students in the areas of moral and civic education and teaching about religion. The book was adopted by the California State Board of Education in June, 1988.

Hebrew

*Aharoni, Y., and M. Avi-Yonah. *The Macmillan Bible Atlas*. New York: Macmillan, 1968. This chronological history of the Jewish people in the land of Israel weaves together maps and text and presents its information in short, manageable units.

Anne Frank: The Diary of a Young Girl. New York: Washington Square Press (Simon and Schuster), 1987. This is the poignant and inspiring record of the daily life of a family that upheld Jewish traditions while in hiding from the Nazis in Amsterdam during the Second World War.

Auerbacher, Inge. *I Am a Star: Child of the Holocaust*. Englewood Cliffs, N.J.: Prentice Hall, 1987. An extraordinary little book, the author shares childhood memories of life in a Nazi concentration camp and includes drawings and poems written during the time.

Bailey, Albert E. *Daily Life in Bible Times.* New York: Charles Scribner's Sons, 1943. There is little about the daily lives of the Israelites before and after Christ that is not mentioned in this interesting young people's book. Though out of print, teachers may want to seek it through public libraries.

Brodsky, Beverly. *The Story of Job.* New York: George Braziller, 1986. Striking watercolors illustrate this retelling of the biblical story of Job and his suffering.

Carswell, John, and others. *Splendors of the Past.* Washington, D.C.: National Geographic Society, 1981. This is a photographic study of seven ancient cities or groups of cities. Especially pertinent for this unit is the chapter "The Royal Cities of Solomon."

Chaikin, Miriam. *Ask Another Question: The Story and Meaning of Passover.* Boston: Houghton Mifflin, 1985. Events from the Old Testament's Book of

Exodus are presented in order that children might better understand the significance and meaning of the Passover and see how one group of people celebrates its unique history. See also *Exodus, Esther,* and *Light Another Candle, The Story and Meaning of Hanukkah* by the same author.

A Child's First Bible. Retold by Sandol Stoddard, illustrated by Tony Chen. New York: Dial Books for Young Readers, 1990. Forty stories from the Jewish and Christian bibles are contained here, written in consultation with Jewish, Catholic, and Protestant scholars. The simplicity of the language and the brevity of the tales make this a good casual introduction for some students. It is useful for studies in Unit V as well.

Citrin, Paul J. *Joseph's Wardrobe.* New York: Union of American Hebrew Congregations, 1987. Beautiful illustrations enrich this work of historical fiction that is set in the days of King Solomon. It is the story of the mission to bring back to Israel the personal belongings of Joseph, which remained in Egypt after his death.

Cohen, Barbara. *The Binding of Isaac.* New York: Lothrop, 1978. This is a beautiful picture-book adaptation of the biblical story of Abraham and the sacrifice of Isaac. The question of "blind obedience" to the will of God is one to be considered by students. See also *I Am Joseph* by the same author.

**The Complete Works of Josephus.* Edited by William Whiston. Grand Rapids, Mich.: Kregel Publications, 1981. This primary source was written during the first century A.D. It is an important second source to consult when working with biblical texts. The volume contains the *Antiquities of the Jews.*

Everyday Life in Bible Times. Washington, D.C.: National Geographic Society, 1967. In the tradition of *National Geographic* magazine, this book is a wonderful compendium of photographs, artworks, and essays about the times chronicled in both the Old and New testaments. Out of print, it is still available in libraries.

*Fisher, Leonard Everett. *The Wailing Wall.* New York: Macmillan, 1989. A very brief illustrated survey of the history of the Jewish people in the land of Israel is provided through the story told in this book. See also *The Olympians: Great Gods and Goddesses of Ancient Greece, Cyclops, Jason and the Golden Fleece,* and other picture books by this writer-illustrator.

Geisert, Arthur. *The Ark.* Boston: Houghton Mifflin, 1988. Detailed, etched illustrations and simple text guide the interpretations provided in this book of the biblical story of Noah and the ark. There are many cutaway drawings of the interior of the ark, and the effect of the book is striking. It is most effectively used in conjunction with biblical accounts of the Flood and Noah's dogged faithfulness.

Josephus, Flavius. *The Jewish War.* Edited by Gaalya Cornfield. Grand Rapids, Mich.: Zondervan Publishing House, 1982. This edition of *The Jewish War* is amply illustrated with full-color photographs, drawings, and maps of Jewish and Roman antiquity. This document is one of only a few principal sources that

deal with a crucial period in Jewish history, one which saw the end of Jewish independence. The account begins in the second century B.C. and covers through A.D. 74.

Keller, Werner. *The Bible as History.* New York: William Morrow and Company, Inc., 1981. Using archaeological and scientific data, the author of this teachers' resource examines biblical texts as records of oral traditions. Keller focuses on empirical evidence, giving us a better understanding of the historicity of the Bible.

**Kuskin, Karla. *Jerusalem, Shining Still.* New York: Harper, 1987. This book's lilting, poetic prose and glowing, golden woodcuts tell the 4,000-year history of Jerusalem. It is an elegant and stirring homage to this treasured city.

Lowry, Lois. *Number the Stars.* Boston: Houghton Mifflin, 1989. This Newbery Award–winning novel deals with the twentieth-century Holocaust and is sometimes read in sixth-grade English–language arts classes.

Olson, Lynn M. *Women in Mathematics.* Cambridge: Massachusetts Institute of Technology, 1988. This book provides information about Hypatia, the first woman known to have made significant contributions to the field of mathematics.

Schlien, Miriam. *Shabbat.* West Orange, N.J.: Behrman House, 1983. This colorfully illustrated book explains the roots, traditions, and significance of the Jewish Sabbath.

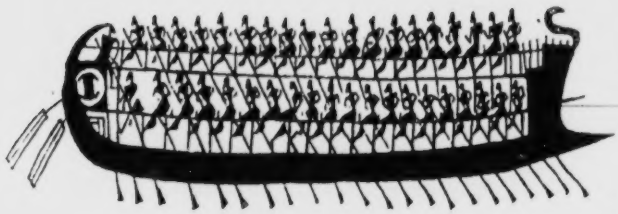
Schwartz, Lynne. *The Four Questions.* New York: Dial, 1989. Passover is explained and illustrated here in a way that links ancient times to the present. The four questions of the Seder are a feature of this book.

Silverman, Maida. *Festival of Freedom, The Story of Passover.* New York: Simon and Schuster, 1988. This nicely illustrated book is a retelling of the Jewish people's great fight for freedom and the annual festival that commemorates it. It includes instructions, recipes, and music for a traditional Passover. See also the *Festival of Esther, The Story of Purim;* and *Festival of Lights: The Story of Hanukkah* by the same author.

Trepp, Leo. *Judaism: Development and Life* (Third edition). Belmont, Calif.: Wadsworth Publishing Company, 1982. The author intended this book to be an introduction and survey for the general adult reader. It is listed here as a background resource for teachers. A thorough reading provides a solid overview of Judaism over the centuries.

Greek

***Aesop's Fables.* Various editions and publishers. Though often read to younger children, some scholars believe these world-famous morality tales were intended originally for adult audiences, given the Greek penchant for self-examination. The fables are ideal for sixth graders in that they are brief yet require critical and interpretive thinking. If students have never experienced such teaching strategies as Socratic seminars, Aesop's fables offer good material with which to begin. Paperback editions of the fables exist as well as colorfully illustrated, hardbound ones. Booksellers and librarians can suggest several



versions for consideration. See also the entry for Barry Castle and Naomi Lewis's *Cry Wolf and Other Aesop Fables* in this section.

American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056. This center has an array of books, pamphlets, posters, maps, slides, and teaching units on ancient Greece and Rome. A catalog with detailed descriptions and annotations is available.

Ancient Greece. This sound filmstrip is part of the Scholastic World History Program, *Rise of the West*. New York: Scholastic, n.d. Featuring photographs of historic sites and artifacts along with colorful maps and illustrations, this filmstrip gives students an overview of ancient Greek civilization.

Ancient Greece: Cradle of Western Civilization. Sound filmstrip catalog number A385SR, Society for Visual Education, Inc., 1968. This is an excellent series of six filmstrips on the history of ancient Greece in which drawings and photographs are used to illustrate concepts in history. This filmstrip is available through social studies supply houses.

Aristotle. *Politics*. Various editions and publishers. Mortimer Adler, in his book *Aristotle for Everybody: Difficult Thought Made Easy,* relates that Aristotle's works are much too difficult for beginners. "Even in the best translations, much of what is said remains obscure. The translators use many words that are unfamiliar . . . [and] Aristotle himself used words . . . [to which] he gave special meanings."[1] Aristotle's works are suggested here for teachers' reading and study. Selected short quotations from *Politics* and Aristotle's other works are useful in classes, however, and students may use secondary sources, including encyclopedias, to gain some idea of his accomplishments and importance.

Asimov, Isaac. *The Greeks: A Great Adventure*. Boston: Houghton Mifflin, 1965. Scientist Isaac Asimov writes of the history of Greek civilization and describes its influence on the culture, politics, and philosophy of the Western world. See also Asimov's *Words from the Greek Myths*.

**Aspects of Greek Life*. Edited by Kenneth McLeish and Valerie McLeish. White Plains, N.Y.: Longman, Inc., 1976. This handy series of topical booklets is useful for sixth graders and is available through the publisher's American office. Titles include *The Greek Theatre, Greek Exploration and Seafaring, Mycenae, Greek Art and Architecture, Greek Athletics, Greek Everyday Life,* and *Minoan Crete*. Those interested in obtaining copies may contact the publisher at 95 Church Street, White Plains, NY 10601.

**Aspects of Western Civilization, Vol. I.* Edited by Perry M. Rogers. Englewood Cliffs, N.J.: Prentice Hall, 1988. A generous range of primary source excerpts in this book includes material on Hebrew civilization (pages 33–43), the Golden Age of Athens (pages 45–82), and the age of Alexander (pages 84–111).

1. Mortimer Adler. *Aristotle for Everybody: Difficult Thought Made Easy*. New York: Bantam Books (Doubleday), 1980, p. 174.

Teachers may select from such segments as "The Funeral Oration of Pericles," "The Melian Dialogue," and "The Trial of Socrates."

**Baker, Charles F. III, and Rosalie F. Baker. *Myths and Legends of Mount Olympus*. Peterborough, N.H.: Cobblestone Publishing, Inc., 1992. This book highlights the reign of Zeus; the children of the Olympians; and the adventures, romances, and festivals of the gods. Each chapter is followed by questions and activities. A genealogy chart, a complete listing of the gods' Greek and Roman names, a map of the ancient Greek and Roman world, a general teacher's guide, and a complete index also are included. See also the authors' *Classical Companion,* by the same publisher.

*Bingham, Marjorie Wall, and Susan Gross Hill. *Women in Ancient Greece and Rome*. Saint Louis Park, Minn.: Glenhurst Publications, 1983. This high-school–level paperback is rich with primary source material about women in the times of ancient Greece and Rome. It includes a number of poems by Sappho and excerpts from a marriage contract of the Hellenistic age.

**Boardman, John; Jasper Griffin; and Oswyn Murray. *The Oxford History of Greece and the Hellenistic World.* New York: Oxford University Press, 1988. Recently issued paperbound, the book is a readable, comprehensive view of the ancient Greek world, its achievements, and its history. Authorities write about topics they know best, making this an important reading for teachers, especially if ancient Greece is an unfamiliar area of study.

Bowra, C. M. *Classical Greece. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1965. A topical approach to the history and culture of ancient Greece is taken in this book, which is also a wonderful source of pictures of Greek art and architecture, including pottery, sculpture, and coins. The book is frequently available in libraries.

Burne, Jerome. *Chronicle of the World.* London: Longman, 1989. Important events in history are chronologically arranged and described in news-story format in this book. Simultaneous events from around the world are covered and the book provides useful models for students who are asked to write news stories about history. In addition to the news stories, a list of important events is given for each year. Although the book was written for adults, students as well find this compilation interesting. This large volume is distributed in the United States by Prentice Hall.

**Burrell, Roy. *The Greeks.* New York: Oxford University Press, 1989. From the Minoans and Mycenaeans through stages of Greek civilization to Alexander the Great and the Roman conquests, this book presents a good overview for middle graders that includes colorful illustrations. The chapters are topical with a variety of information for students' independent reading or reports by groups of students.

*Castle, Barry, and Naomi Lewis. *Cry Wolf and Other Aesop Fables.* New York: Oxford, 1988. This is a somewhat maverick treatment of the "lessons to be learned" genre from ancient Greece, but it is appealing to students at this level.

A Child's Book of Myths and Enchantment Tales. Illustrated by Margaret Evans Price. New York: Checkerboard Press (Macmillan), 1989. The 1924 artwork of Margaret Evans Price is preserved in this reprint and has appeal for intermediate and sixth-grade students. A helpful index of characters is included.

*Cohen, Daniel. *Ancient Greece.* New York: Doubleday, 1990. Students enjoy referring to this colorful book. Topics are limited to one- and two-page spreads. "Rule by the People" and its reference to Solon, slavery, and Spartans (pages 18–19) is useful for discussions in the classroom.

Colum, Padraic. *The Golden Fleece and the Heroes Who Lived Before Achilles.* New York: Macmillan, 1962. The adventures of Jason, who sought the Golden Fleece, are interwoven with other myths and hero stories about Orpheus, Pandora, Atlanta, Peleus, and Theseus. This and Colum's *Children's Homer* are available in paperback from the same publisher and are among the most dignified retellings of Greek legends.

*Connolly, Peter. *The Legend of Odysseus.* New York: Oxford University Press, 1986. Geography, legend, myth, and cultural history are brought together with colorful illustrations in this book. Connolly's work is detailed and well researched, and middle-grade students often find his work appealing.

**Cootes, R. J., and L. E. Snellgrove. *The Ancient World.* Essex, England: Longman Group, Ltd., 1970. This book is written with a great deal of understanding for what interests students. It is organized in a clear and chronological way and has several chapters on the Hebrews and the Greeks.

*Coupe, Shana, and Barbara Scanlon. *History Begins: Ancient History for Junior Students.* Melbourne, Australia: Longman Cheshire, 1986. This students' book is not only very rich with concepts and facts but also aptly illustrated with maps, drawings, and charts. The authors make a real commitment to what is interesting to young people.

*Danzer, Gerald A., and Mark Newman. *Slices of Time: The U.S. Constitution in Global Perspective.* Chicago: The World History Project, 1990. University of Illinois at Chicago (M/C 198), Box 4348, Chicago, IL 60680. This teacher's resource, using 21 primary source excerpts, should be used by teachers of grades six through eight. The teaching ideas are practical, with handouts ready for duplication so that students may use them. Lessons 1 and 2, focusing on the Hebrew covenant and Aristotle's thoughts on government, are vital for this unit. The third lesson is useful in Unit V in the study of Roman mixed government. Call (312) 996-3141 to obtain ordering information.

**D'Aulaire, Ingri, and Edgar D'Aulaire. *D'Aulaires' Book of Greek Myths.* Garden City, N.Y.: Doubleday, 1962. Among collections of mythology, this book remains a favorite with many teachers and students. The large size, the literate retellings, and the colorful illustrations (not unlike the pictures some students like to draw) place it among the first considered versions of collected myths for classroom use. Paperbound and hardbound versions are available.

**Descamps-Lequime, Sophie, and Denise Vernerey. *The Ancient Greeks: In the Land of the Gods*. Brookfield, Conn.: Millbrook Press, 1992. This students' resource is one of the publisher's *Peoples of the Past* series. Neatly categorized and illustrated, it focuses on daily life in Greece: the lives of children and women, crafts and dress, slavery, recreation, theater, and the rights of citizens. Other volumes in this series are appropriate for additional units in the sixth-grade course.

Dia, E. *Pericles*. Spain: Araluce (Grandes Hombres), n.d. Greece's great ruler displayed traits of enlightened leadership, and this is his biography. It is most appropriate for advanced Spanish readers.

**Dineen, Jacqueline. *The Greeks*. *Worlds of the Past* series. New York: New Discovery Books (Macmillan), 1992. This is a valuable students' resource for research projects on the life and culture of ancient Greece.

Downey, Glanville. *Stories from Herodotus: A Panorama of Events and Peoples of the Ancient World*. New York: E. P. Dutton and Co., 1965. Tantalizing stories from Herodotus, written on a youngster's level, are included here. Stories feature such figures as Darius and Croesus. The book deserves republication and is available in some libraries.

The Enchanted World of Gods and Goddesses. *Enchanted World* series. Alexandria, Va.: Time-Life Books, 1986. Wonderfully illustrated and written for both children and adults, this collection includes the stories of the pantheons of ancient Egypt, Mount Olympus, ancient India, and the Norse gods.

Euripedes. *Orestes*. Various editions. Their father's death at the hands of their mother causes a brother and sister to commit matricide. They are found guilty in a court of law. Rule of law comes sharply into focus in this tale. This same story is also told by Greek playwrights Aeschylus and Sophocles. Interested teachers might compare plays by each of the three. Excerpts are possible for use in class.

Europe at the Time of Greece and Rome. *History of the World* series. Milwaukee: Raintree Publishers, 1989. This illustrated book is a young people's history of Greece and Rome. The reading level is somewhat difficult for independent use, but the maps and drawings provide excellent illustrations of important developments and concepts.

Glubok, Shirley, and Alfred Tamarin. *Olympic Games in Ancient Greece*. New York: Harper, 1976. This is an account of the games at the height of their glory. Their history is the history of Greece. The book is available through libraries.

Greek and Roman Myths. Edited by William Kottmeyer, adapted by Kay Ware and Lucille Sutherland. New York: McGraw-Hill, 1962. Teachers of students with lower reading abilities may want to consider this collection in paperback. Fifteen famous myths are included, including those of Pandora, Atlas, Prometheus, and the Gorgon's head. Retellings show the use of "controlled vocabulary." See also McLean and Wiseman's *Adventures of the Greek Heroes*.

Greeks. Lakeside, Calif.: Interact, 1989. This eight-phase simulation kit involves

students in the contributions to our civilization made by the ancient Greeks. At the Academy students receive a simulated Greek education; in the Assembly they debate issues concerning their respective city-states and efforts to construct a temple; in the theater they reflect on their losses; at the Olympic Games they demonstrate their athletic prowess, and at festivals they demonstrate their talents. Other Interact simulations include: "Forum" and "Olympics."

*Green, Roger Lancelyn. *Tales of the Greek Heroes*. New York: Viking Penguin (Puffin Books), 1958. Tales of the Heroic Age are retold here in a literate, compelling style. Green's *Tale of Troy* is a companion volume, also published as a paperback Puffin Classic by Penguin.

*Grun, Bernard. *The Timetable of History: A Horizontal Linkage of People and Events*. New York: Simon and Schuster (Touchstone), 1975. This is an invaluable resource for cross-referencing dates that relate to the following topics: history and politics; literature and theater; religion, philosophy, and learning; visual arts; music; science, technology, and growth; and daily life. Events related to these topics are arranged in columnar form for time frames throughout history.

*Hamilton, Edith. *Mythology: Timeless Tales of Gods and Heroes*. New York: New American Library, 1969. This classic interpretation of ancient mythology cannot be overlooked in the teaching of ancient Greek myths to children. Hamilton's *The Greek Way, The Echo of Greece*, and *The Roman Way* are suggested for teachers' background reading.

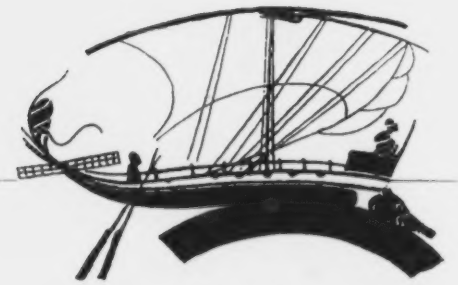
Harris, Nathaniel. *Alexander the Great and the Greeks*. New York: Watts, 1986. Beginning in 1900 B.C., this narrative carries the reader through the victories and defeats of the Greek people.

*Hawthorne, Nathaniel. *Tanglewood Tales*. This and *A Wonder Book* are available in various editions and contain Hawthorne's adaptations of ancient myths. Students in English classes can compare his retellings with those of other retellers. Hawthorne is perhaps best introduced in this way, years before students read *The Scarlet Letter* or his short stories.

*Herodotus. *The Histories*. New York: Penguin, 1988. As a world traveler from ancient Greece, Herodotus collected histories of the areas he visited. Herodotus is sometimes referred to as the "Father of History." Much of the history he collected was taken from observation and oral sources. There is a lengthy introduction to the volume to help orient the reader to the world and traditions of Herodotus. Students can map his travels, excerpt a descriptive quote for each spot he visited, and place the descriptions on a map.

Herrera, Juan Ignacio. *Alejandro Magno*. Spain: Susaeta, 1981. This Spanish-language biography of Alexander the Great is best suited for readers at this grade level and above.

Hesiod and Theognis. Edited and translated by Dorothea Wender. New York: Penguin, 1986. This paperback book contains the work of two important poets of ancient Greece. *Theogony* by Hesiod is a primitive creation of myth, and his *Works and Days* is a combination of agricultural advice, moral maxims, social and political comment, and superstitious lore. Theognis's *Elegies* is a collec-



tion of elegiac poems that range from the theological to the satirical. They share the themes of regret and mourning for a changing Greek society. The book is suggested for teachers' background reading.

**Hobbs, Jack A., and Robert L. Duncan. *Arts, Ideas and Civilization* (Second edition). Englewood Cliffs, N.J.: Prentice Hall, 1989. The authors have written a book of cultural and artistic history that is especially valuable to teachers. Art, music, drama, poetry, and philosophy are presented in historical context and can be coordinated easily with sixth- and seventh-grade courses.

*Homer. *The Iliad.* Various editions and publishers. The most read of Homer's epics, this story of the Trojan War begins with a quarrel between Achilles and Agamemnon and ends 45 days later with the death of Hector. It is also the story of man using his own powers to overcome adversity, a story that is consistent with the rational humanism promoted many years later during the Golden Age of Greece. An interesting viewpoint about the deities in Homeric verse is expressed in this version. See also Homer's *The Odyssey.*

Household, Geoffrey. *The Exploits of Xenophon.* Hamden, Conn.: Linnet Books, 1989. Originally published by Random House as a Landmark book, this reprint is a retelling of the Greek military leader's memoirs. It is useful for reference, excerpting, or individual reading.

**Howe, Helen, et al. *A World History.* White Plains, N.Y.: Longman, Inc., 1988. A somewhat thick textbook that can be used by teachers for quick reference whenever background information or additional test material is needed.

Hutton, Warwick. *Theseus and the Minotaur.* New York: McElderry, 1989. Every year young people were sent to King Minos of Crete to be sacrificed to the Minotaur. Theseus decides to put a stop to this by slaying the Minotaur. This book is a simple, evocative retelling of this myth.

Ipsen, D. C. *Archimedes: Greatest Scientist of the Ancient World.* Hillside, N.J.: Enslow Publications, Inc., 1988. The physics of sun rays, the block and tackle, and the value of pi are just a few of the important discoveries of the Syracuse scientist. The book is noted for honesty, accuracy, and readability.

Judge, Joseph. "Minoans and Mycenaeans: Greece's Brilliant Bronze Age." *National Geographic,* 153 (February, 1978), 142. Judge examines the 3,500-year-old Aegean civilizations of the Minoans on the island of Crete and the Mycenaeans on the mainland, the lands of Theseus and the Minotaur.

Killingray, Margaret. *Ancient Greece.* GREENHAVEN WORLD HISTORY PROGRAM. London: George Harrap, Publishers, 1980. This booklet provides some background information and a number of primary source selections that are appropriate for young students. The booklet is available through social studies supply houses.

**King, Perry Scott. *Pericles.* New York: Chelsea House Publishers, 1988. One of the publisher's *WORLD LEADERS, PAST AND PRESENT* series, this biography is well

researched and illustrated with many black-and-white photographs. Intended for slightly older readers, King's biography nevertheless is useful for reading aloud excerpts or for teachers' reference.

Lasker, Joe. *The Greek Alexander the Great.* New York: Viking, 1983. The life of the warrior king of Macedonia who conquered and unified the known world is chronicled in this biography.

*Lattimore, Deborah Nourse. *The Prince and the Golden Ax: A Minoan Tale.* New York: Harper and Row, 1988. Drawing on authentic ancient sources for her story and illustrations, Lattimore offers a picture-book version of a Minoan legend. This material can be coordinated with the material on page 321 of the textbook, *A Message of Ancient Days.*

**Lefkowitz, Mary, and Maureen Fant. *Women's Life in Greece and Rome: A Source Book in Translation.* Baltimore: Johns Hopkins University Press, 1982. A wide variety of primary source material is collected here and offers teachers an indispensable reference for strengthening the study of cultural and social history in this unit. The book is also useful for teachers during the study of Unit V.

Ling, Roger. *The Greek World.* New York: Peter Bedrick Books, 1988. The author traces the history of the classical Greek world as it has been revealed by archaeologists and antiquarians. A complete picture from literature to politics is presented in this book.

McDermott, Gerald. *Sun Flight.* New York: Four Winds (Macmillan), 1980. This is an artful retelling of the Icarus and Daedalus legend. The climax of the story is told entirely through pictures. Though out of print, it is worth seeking through libraries and secondhand bookstores.

*McEvedy, Colin. *The Penguin Atlas of Ancient History.* New York: Penguin, 1986. Historical atlases are frequently helpful as background for teachers and for students' reference. This one is handy and inexpensive.

*McLean, Mollie, and Anne Wiseman. *Adventures of the Greek Heroes.* Boston: Houghton Mifflin, 1972. The publisher continues to issue the book as a firm paperback, thereby increasing its use by teachers in classrooms. The authors tell the myths effectively but simply, and the book is useful in classes with students of lower reading abilities. Tales focus on Hercules, Perseus, Theseus, Orpheus, Meleager, the Argonauts, and related figures and events.

**National Center for History in the Schools, University of California, Los Angeles. The Center conducts a cooperative research program that actively develops, field-tests, revises, and publishes instructional units for history–social science teachers. Their catalog is varied and growing. Two publications are suggested for use in this unit: *The Origins of Greek Civilization: From the Bronze Age to the Polis, Circa 2500–600 B.C.*, and *The Golden Age of Greece: Imperial Democracy, 500–400 B.C.* Both offer rich instructional ideas with handout pages ready for duplication. The latter of these two includes Albert Cullum's adaptation of Sophocles's *Antigone.* For price and ordering information, write the National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521, or call (310) 825-4702.

*Nichols, Roger, and Sarah Nichols. *Greek Everyday Life. Aspects of Greek Life* series. Essex, England: Longman House, 1978. This appealing little booklet, written for students, details the everyday life of the people of ancient Greece. Other titles in this series include *The Greek Theatre, Greek Exploration and Seafaring, Mycenae, Greek Art and Architecture,* and *Greek Athletics.*

*Odijk, Pamela. *The Greeks. The Ancient World* series. Englewood Cliffs, N.J.: Silver Burdett, 1989. Emphasizing the lives of ordinary people, this book is lavishly illustrated with pictures, maps, and charts. Several good ideas for students' research topics are included.

**The Odyssey: An Epic Retelling by Odds Bodkin* (three audiocassettes, catalog number 8022). Exemplary storytelling and a thrilling epic make this cassette package essential for correlation with studies in English–language arts. One listener observed that while violence and moral decay exist in our time, the tape helps young people understand that dragons, hard choices, and weak moments have always been with us and that triumph can be gained by those who persevere. The cassette set is available from Chinaberry Book Service, 2780 Via Orange Way, Suite B, Spring Valley, CA 91978, telephone: (800) 776-2242. Price and shipping information can be obtained by telephone.

The Odyssey of Homer. Retold by Barbara Leonie Picard. New York: Oxford University Press, 1952. Newly reissued in paperback, this book offers young people one of the few complete retellings of this favorite poem by Homer. The reading level is more advanced than *D'Aulaires' Book of Greek Myths*, mentioned elsewhere in this resources listing for the sample topic, and the adaptation is told in 21 chapters.

Peach, Susan, and Anne Millard. *The Greeks. The Usborne Illustrated World History* series (American edition). Tulsa: EDC Publishing Company, 1990. The concise presentation of data, along with a format resembling a comic book, gives this series continuing appeal for many sixth graders. Portions are useful to students who are engaged in research.

*Peck, Ira; Elise Bauman; and William Johnson. *The Ancient World.* New York: Scholastic World History Program, Scholastic Press, 1976. This is an ideal supplementary resource for the sixth-grade classroom. It contains interesting biographies, dialogues, plays, and narratives.

*"Pericles, First Citizen of Athens." *Bill of Rights in Action* series. Los Angeles: Constitutional Rights Foundation, n.d. One of a series of articles mailed periodically to teachers, this edition provides a very understandable description of Pericles, the leader of Athens during her Golden Age, and his "Funeral Oration" speech. The article is available by writing to the Foundation, Attention: Publications and Materials, 601 South Kingsley Drive, Los Angeles, CA 90005, or by calling (213) 487-5590.

**Plato. *Crito.* Various editions and translations. Plato records his interpretation of a conversation between Socrates and his friend Crito on the night before Socrates drinks the hemlock. This is an excellent source for an understanding of Socrates's position on "higher law" in

the Greek order. Also recommended are Plato's *Apology, Politics,* and *The Republic.*

**Plutarch. *Parallel Lives.* Various editions. Reading Plutarch's accounts of Solon, Pericles, and Alexander can be very helpful. In fact, Plutarch's account of Solon forms the basis of nearly all our knowledge of Solon today. For additional information, see the Plutarch entry for Unit V on page 180 of this course model.

*Powell, Anton. *Ancient Greece.* New York: Facts on File, 1990. This is a lavishly illustrated book prepared to give young people a look at the history and culture of ancient Greece. Many of the illustrations are of Greek art and architecture. Major concepts are visualized with colorful drawings, maps, charts, and diagrams.

Purdy, Susan. *Ancient Greece.* New York: Watts, 1982. Students enjoy this book for the instructions it provides for making models of Greek artifacts.

*Rogers, Perry M. *Aspects of Western Civilization: Problems and Sources in History, Vol. I.* Englewood Cliffs, N.J.: Prentice Hall, 1992. The wide variety of primary sources make this book useful throughout sixth grade. "The Reforms of Lycurgus," "The Funeral Oration of Pericles," and "The Trial of Socrates" (pages 48, 52, and 80) are among the sections worth considering for classroom use.

Severin, Tim. "The Quest for Ulysses." *National Geographic,* 170 (August, 1986), 197. The author takes a replica of a late Bronze Age galley into the waters that Odysseus (Ulysses) sailed in the Aegean Sea in order to shed new light on the lands to which Odysseus's voyages took him.

Smith, Page. *The Constitution: A Documentary and Narrative History.* New York: William Morrow and Company, 1978. This book includes a lucid chapter on the nature of law within our own constitutional system.

**Sporre, Dennis J. *The Creative Impulse: An Introduction to the Arts.* Englewood Cliffs, N.J.: Prentice Hall, 1990. This is an indispensable teachers' resource that treats the arts historically. Chapter topics frequently correspond to units in the *Framework* for the sixth and seventh grades. Not all works given as examples are suitable for students' use, but teachers can benefit from much of the cultural history.

Stone, I. F. *The Trial of Socrates.* Boston: Little Brown and Company, 1988. This is a somewhat maverick study of the sources of information on the trial of Socrates. It depicts Socrates as bloated with his own self-importance and concludes that this was the primary reason for the verdict of guilty proclaimed by the jury of Athens.

*Suter, Coral, and Marshall Croddy. "Blood Feud: Making Rules Work." In *Of Codes and Crowns: The Development of Law.* LAW AND WORLD HISTORY series. Los Angeles: Constitutional Rights Foundation, 1983. Based on the *Oresteia,* a series of plays by Aeschylus about various revenge murders within a family, this instructional unit asks students to examine the tribunal process under which legal decisions were made in Athens. To order, call (213) 487-5590.

Thucydides, "The Funeral Oration of Pericles (431 B.C.)." In *The Portable Greek Historian.* Edited by M. I. Finley. New York: Penguin, 1986, pp. 265–90. Pericles tells of the importance of patriotism to the existence of Athens while praising the accomplishments of the Athenian constitution in the name of freedom.

Thucydides. *The History of the Peloponnesian War.* Various editions and translations. The ancient Athenian historian gives his account of the war between Athens and Sparta and her city-state allies. Interesting excerpts can be taken from this source to stimulate students' thinking about Greek values and actions.

TimeFrame 600–400 B.C.: A Soaring Spirit. TIMEFRAME series. Alexandria, Va.: Time-Life Books, 1987. Chronicles of history in various places around the world between the years 600 and 400 B.C. are provided in this book. It covers Persia, the Hellenic world, the beginnings of Rome, and China during the time of Confucius. An excellent collection of pictures and maps is included. See also *TimeFrame 1500–600 B.C.: Barbarian Tides,* and *TimeFrame 400 B.C.–200 A.D.: Empires Ascendant.*

Townson, Duncan, *Alexander.* GREENHAVEN WORLD HISTORY PROGRAM. London: George Harrap, Publishers, 1980. This booklet provides narrative background information and a number of primary source selections about Alexander the Great and Hellenistic times. It is available from social studies supply houses.

****Voices from World History, Level F.*** Austin, Tex.: Steck-Vaughn Company, 1991. The editors of this textbook have prepared a useful supplementary work for use in various units. "A Letter from Plato" helps students understand ideas about philosophy and justice that helped form a philosophical tradition that is common in Western civilization. A teachers' resource book accompanies the students' textbook.

Why Spiders Spin: A Story of Arachne. Retold by Jamie Simons and Scott Simons. Englewood Cliffs, N.J.: Silver Burdett, 1991. The Simonses offer readers a simple, picture-book version of a famous Greek myth. Though possibly intended for younger students, the book is enjoyed by some readers at this grade level.

Woodford, Susan. *The Parthenon.* Minneapolis: Lerner, 1983. Showing various aspects of Greek life and worship, this book provides an account of the design, construction, decoration, and eventual destruction of the Parthenon.

Visual and Performing Arts Resources for the Unit

Ancient Moderns: Greek Island Art and Culture, 3000–2000 B.C. Washington, D.C.: National Gallery of Art. The Cyclades Islands were the cradle of the Minoan and Mycenaean civilizations. In this 19-minute, 16-mm film, ceramics and marble figures are shown in their historical and cultural contexts. Narrator Rex Harrison points out the striking resemblances between the ancient Cycladic objects and some art of the twentieth century. This film is available under the

gallery's free loan program by writing to the National Gallery of Art, Extension Services, Washington, DC 20565.

Art and Architecture of Ancient Greece. *History Through Art and Architecture* series. 72 minutes. Boulder, Colo.: Alarion Press, n.d. This material is available in sound filmstrips or videocassettes. Especially designed and well suited for the interests of the middle grades, these filmstrips or videocassettes tell the story of ancient Greece through its sculpture and architecture. At the same time, they provide students with information and diagrams about basic sculpting and the architectural concepts related to the period.

The Art of Greece (30 slides). Boston: Sandak, n.d. This slide set covers sculpture and architecture from the archaic period (600–480 B.C.) through the Hellenistic period (circa 325 B.C.).

Art Through the Ages. Weymouth, Mass.: Universal Color Slide Company, n.d. Unit 1, "Prehistoric Through 17th Century." This resource includes a large number of slides that are related to sculpture and architecture of the archaic and classical periods. These slides can be purchased separately from Universal Color Slide Company, 1221 Main Street, Suite 203, Weymouth, MA 02190, telephone: (800) 326-1367. A list of the 600 slides contained in this unit can be obtained by telephone.

Buchman, Herman. *Stage Makeup.* New York: Watson Guptill Publications, Inc., 1989. This well-illustrated manual describes in full detail the materials, techniques, and application necessary for theatrical makeup that suggests a "classic Greek" style.

Crete and Mycenae. Greenwich, Conn.: ArtsAmerica, n.d. This 54-minute video program offers a view of the civilizations of the island of Crete and of Mycenae on the Greek mainland. It explores connections between the Minoan and the Mycenaean civilizations.

Cullum, Albert. *Greek Tears and Roman Laughter.* New York: Citation Press (Scholastic, Inc.), 1970. Scholastic, Inc., is reissuing this anthology of classroom plays, which can be useful also in Unit V. Plays of Sophocles, Euripides, Aeschylus, and Plautus are adapted in this collection for middle school use and may be used for stage productions or readers' theater presentations.

De la Croix, Horst, and Richard G. Tansey. *Gardner's Art Through the Ages.* San Diego: Harcourt Brace Jovanovich, 1986. This is an excellent resource for the interpretation of art history. It is frequently updated; newer editions may be available.

The Diary of Anne Frank. Directed by George Stevens (20th Century Fox). This is a compelling and dramatic introduction to Anne Frank and her family's attempt to escape Nazi persecution. The Hanukkah excerpt shows the maintenance of tradition in the face of calamity. Selected scenes may be viewed as an extended activity.

Discover Art, Grade 6. Worcester, Mass.: Davis Publications, Inc., 1987. This sixth-grade book includes lessons on symmetrical vase design and ancient and modern buildings.

Greek Art and Architecture. Boulder, Colo.: Alarion Press, n.d. This video program by Ann Campbell consists of two units

Michelangelo. *Moses*, Rome
—Photo by Ellen Santora

on videotape or on two filmstrips with accompanying audiocassettes. It is supplemented with a teaching manual and a poster. The basics of architecture today and yesterday are outlined and then related to Stonehenge, Crete, and Greek temples of the archaic period. In examining Greek sculpture, viewers are taken from the stylized archaic period, through the Golden Age's attention to the magnificence of the human figure, to the realism of the Hellenistic period.

The Greek Temple. Greenwich, Conn.: ArtsAmerica, n.d. This 54-minute video explores the remains of the colossal sacred cities at Paestum, Delphi, Agigento, Sounion, and the Acropolis. It traces the evolution of temples and is a lavish film journey across the golden age of the Greek Empire.

Grout, Donald J., and Claude Palisca. *The History of Western Music*. New York: Norton, 1988. This is a good resource for teachers who are seeking background on the Greek theory of musical ethos.

Janson, H. W. *History of Art: A Survey of the Major Visual Arts from the Dawn of History to the Present Day*. Englewood Cliffs, N.J.: Prentice Hall; and New York: Harry N. Abrams, 1967. This standard art history textbook is extremely useful and is frequently updated. Newer editions may be available. See also *History of Art for Young People* by the same author.

Middle Eastern Art. Boston: Sandak, n.d. This set of ten slides includes works from Iran, Syria, Israel, Egypt, and Iraq. Also included are depictions of an Iranian manuscript and the Dome of the Rock.

**Musical Instruments of the World*. New York: Facts on File, 1976. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful throughout sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

Musique de la Grece Antique, Atrium Musicae de Madrid, Gregorio Paniagua, Arles, France: Harmonia Mundi (HM 1015), 1978. This out-of-print recording contains performances of the only surviving musical fragments from ancient Greece. Various ancient Greek instruments are heard, and the sounds are initially shocking and amusing to sixth graders. University music libraries are most likely to have the recording available. Librarians may be able to suggest newer, similar recordings as they become available. Harmonia Mundi also issues a reconstruction of the Hebrew Song of Songs *(Cantique des Cantiques)* on compact disc No. AL1045. The telephone number of Harmonia Mundi's U.S. distributor is (310) 559-0802.

Sachs, Curt. *The History of Musical Instruments*. New York: W. W. Norton, 1940. Sachs's work continues to be a mainstay for this area of research. Chapters cover major time periods, and examples connect with a variety of cultures. Not for use by sixth graders, the book should be sought through public libraries by teachers of music and history. Also available by the same author are *The Rise of Music in the Ancient World, East and West* and *World History of the Dance*.

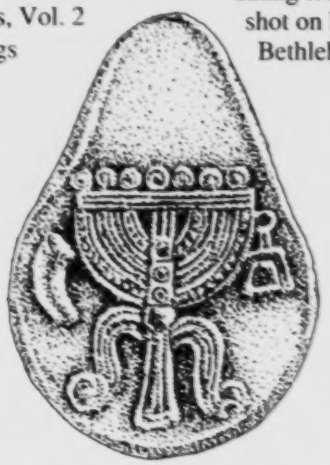
The Search for Alexander. Washington, D.C.: National Gallery of Art, n.d. This program of 18 slides, an audiocassette, and text examines both the legendary and historical aspects of the life of Alexander the Great. Artifacts—evidence of Alexander's ties with the traditions of Greek mythology—have been unearthed in recent archaeological excavations. This slide program is available under the gallery's free loan program by writing to the National Gallery of Art, Extension Services, Washington, DC 20565.

Songs from the Bible in Hebrew, record #6842. Rockville, Md.: Folkways, n.d. Folkways's recordings are an excellent source of historic and ethnic music. They are available on audiocassette from Smithsonian/Folkways Records, 416 Hungerford Drive, Rockville, MD 20850, (301) 443-2314. The following titles related to this unit are currently listed:

- 4205 Greek-Jewish Music Traditions
- 6826 Jewish Folk Songs, Vol. 1
- 6827 Jewish Folk Songs, Vol. 2
- 6928 Hebrew Folk Songs
- 8552 The Sounds of Jerusalem
- 8740 Jewish Folk Songs
- 8930 Babylonian Bible Chants: Victory Songs of Israel
- 8921 Yemenite Passover
- 3700 2,000 Years of Music, "Skolion and Seikilos" (Curt Sachs)

Treasures of the Holy Land: Ancient Art from the Israel Museum. Greenwich, Conn.: ArtsAmerica, n.d. The 10,000 years of the Holy Land's history is told through a rich sampling of artifacts that are mentioned in the Bible and shown on this 30-minute video. Two of the precious Dead Sea Scrolls are the crowning glories of this collection.

Voyages: Journey of the Magi. Greenwich, Conn.: ArtsAmerica, n.d. This 58-minute video retraces the biblical journey of the Magi that has inspired artists for more than 2,000 years. The actual route taken by the Wise Men is recreated, placing the event in both its cultural and archaeological contexts. Also shown are artifacts and coins dating from the period. The video was shot on location in Jerusalem and Bethlehem.



Appendix III-1

The Laws of Nature

People have always been aware of some order in nature. Even early people saw that the seasons always come in the same order. They saw that the sun always rises in the east and sets in the west. How did they explain what they saw? They just said the gods had made things in that way.

At first the Greeks gave the same kinds of answers. To them the sun was the chariot of the sun god Apollo. When there was an eclipse, Apollo was showing his anger. When the sky was cloudy, Apollo was napping. Praying to Apollo would make the sun shine again.

The later Greeks began to look at the sun in a different way. Perhaps the gods *had* made the sun. Still, now that the sun was made, what *was* it? Was it burning air? Was it a flame? Where does the sun go when it sets? How big is it? How far away is it? When the Greeks asked such questions, they did not stop believing in their gods. Yet they did not expect their gods to answer their questions. They did not even expect to *use* their gods to find answers. People themselves could figure out the answers. The gods had given them minds. It was up to people to use their minds!

The Greeks began to use their minds by examining an important idea. This was the idea that there are *laws in nature*. If there are such laws, they are unchanging. They are always the same and always at work. The sun rises every day because of some law. It does not rise because Apollo is happy! Believing this, the Greeks set out to learn why the sun rises each day. They wanted to discover more about the laws in nature.

How the Greeks Explored the Laws of Nature

The Greeks had found a new way of looking at things. They were excited by the idea of exploring nature. Their word for nature is *physis* (fī´sis). Our word *physics* comes from it. In fact many of our ideas of scientific study are Greek. Following the ideas of the Greeks, we do not explain the world with myths. Instead we look for scientific explanations. We still ask the same questions the Greeks asked: What are the laws of nature? How do they work?

Source: *Four World Views, Concepts and Inquiry: The Human Adventure* series, Learner-Verified Edition II, pp. 128–131. Prepared by the social science staff of the Educational Research Council of America, Mary Catherine English, Editor in Chief (Allyn and Bacon, 1975). Used by permission of the Center for Learning, 21590 Center Ridge Road, Rocky River, OH 44116.

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The Greek philosophers began to explore nature by observing it. They observed nature very closely so that they could describe it. Then they used their reason to explain it. They felt that their explanation had to be *logical*. It had to make sense.

That is how the Greeks tried to discover the laws of nature. We still follow their method, but we go one step further. We also try to *test* and *apply* what we know. We try to use our findings to *change* nature and *control* it. The Greeks did not think that testing and applying were so important. They seldom tried to change or control nature. Usually they were satisfied if they discovered laws of nature that seemed to make sense.

We have a special word for the method developed by the Greeks. We call it science. The Greeks had a different word for this method. They called it *philosophy*. This long word was made by putting together two short Greek words. In the Greek language *philo* means "love." *Sophia* means "wisdom." So philosophy means the "love of wisdom." To the Greeks, studying the laws of nature and loving wisdom were the same thing. The word philosophy also means "thinking about the meaning of life and man's place in it." Men and women who study philosophy are called *philosophers*.

Greek scientists were looking for laws of nature. Many of their guesses and ideas were correct. Many were wrong. For example, Aristotle, a Greek scientist and teacher, thought that everything in the world was made of water, air, earth, or fire, or a mixture of these. How does our natural science today differ from Greek science-philosophy?

Appendix III-2

Patriotism and Citizenship in Ancient Greece

The Greek word for city-state is *polis* (pó lis). A polis was usually small. Still, for its citizens, it was very important.

A citizen from ancient Greece might have put it this way: "We serve on juries for the polis. This teaches us to be just. We fight to defend the polis. This teaches us to be brave. We make laws to protect the polis. This teaches us to be wise. Our leaders set examples from which we can learn. Our laws teach us to behave properly. Our temples teach us to honor the gods. Our polis shows us how to lead a good life!"

It was an honor for citizens to do something for the polis. They might act bravely in battle. They might help to build a temple. They might help to make a law. Everyone could feel patriotism—pride in the polis. Patriotism was very important to the Greeks. It was one of the highest goals of a citizen.

Only citizens could share in governing the polis. Not all the people in a polis were citizens. Women and children were not. Neither were slaves. Foreigners could not be citizens. Sometimes even the sons and grandsons of foreigners could not be citizens. The Greeks prized their citizenship. It was the greatest prize they could give to an outsider.

From Natural Science to Social Science

"The human is a political animal," said a Greek philosopher. The philosopher meant, "The human is an animal who lives in a polis."

The Greeks took delight in studying the world. For most Greeks the polis was the center of their world. They studied the world of nature and its laws. They also studied the polis.

Studying nature had given them natural science. Studying the polis gave them political science. Our words *politics* and *political* come from the word polis. *Political science* is part of *social science*.

Not every polis was the same. Some city-states had one ruler. Some had a group of rulers. Some voted for their leaders, others chose their leaders by drawing names. Some had very few

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Source: *Four World Views, Concepts and Inquiry: The Human Adventure* series, Learner-Verified Edition II, pp. 140–143. Prepared by the social science staff of the Educational Research Council of America, Mary Catherine English, Editor in Chief (Allyn and Bacon, 1975). Used by permission of the Center for Learning, 21590 Center Ridge Road, Rocky River, OH 44116.

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citizens. Others gave citizenship to many men. This variety gave the Greeks many examples of the polis to study and compare. The Greeks believed that men could choose to change their government. They could change it when an old way of running things failed. They could see which forms of the polis were strong or weak. They could see which forms helped people to become happier and to live and work well together.

The Greeks could learn from what they saw and studied. By learning, they might avoid many mistakes. They could make better laws. They could find new ways of choosing leaders. That is how they could change the polis. They could learn the difference between good and bad government.

Controlling Ideas of the Greeks

The Greeks were not the only early people to ask what constitutes good government. Confucius thought that good rulers make good government. The Hebrews thought that good governments are those that obey God's laws. The Greeks tried to find out about government in a scientific way.

The Greek thinkers did not agree with Confucius. They thought no one single person was able to rule wisely over large numbers of people. They were interested in human freedom. The Greeks looked at the functions that governments performed. They experimented with different ideas about government. They believed that people could use their minds to choose the kind of government they thought would work best.

The Greeks and the Hebrews had different ideas about God. Most Greeks were polytheists. They did not look to their gods to lead them or to show them right laws or ways of acting. They felt that people would be able to learn these things for themselves.

This idea of the importance of humankind was one of the strongest controlling ideas for the Greeks. This idea guided the way the Greeks acted and the way they thought. The Greeks believed that people could use their minds to help explain the world of nature around them. This was very different from the way the Buddhists looked at people and the world.

The Greeks thought that because people could think things out for themselves, they were special. They were different from the animals. People had pride in themselves and the things they could do. The Greeks showed their pride in humanity in athletics and the arts. Humanity was an important part of their painting and sculpture.

The Greek idea of the importance of human power to think and reason was a controlling idea which spread to many areas of the world.

Appendix III-3

Greek Ideas Behind Our American Political Heritage

A Reference for Teachers

Ideas and Conditions: Polis	Legacy of Greek Ideas	American Political Philosophy and Its Greek Roots
Athens and the other Greek city-states faced severe problems. The worst problem was the constant rift between members of the various classes. The commoners were denied participation in government. Many of them were tied to the land of the ruling aristocracy. Food was scarce. People were selling themselves into slavery to pay their debts.	Athens instituted citizens' participation as a part of government. During the time of Solon, all citizens, regardless of class, were eligible to hold public office and to serve in the Assembly. This was the world's first *democracy*. All issues and matters of law were decided by a *majority vote*. Solon is sometimes thought of as the father of democracy.	Although our founding fathers did not develop a pure democracy such as the one instituted in Athens, they overwhelmingly favored citizens' participation in government and majority rule. Our Constitution, however, initiated a system of *representative democracy*.
Aristotle had little praise for Athens's democracy. He feared the potential for demagoguery and felt that majority rule could become just as corrupt a tyranny as could an aristocracy or a monarchy.	Aristotle believed that good government should be subject to the law. Government should operate within boundaries as should the governed. This is called *rule of law*. He was one of the first (Solon and Cleisthenes being two others) to put forth the idea of government by law as opposed to government by men. It was felt that only in this way could the rights of the minority be protected.	Our American constitutional government was founded on the principle of *rule of law*. All officials must govern according to the plan laid out in the Constitution.
The ancient Greeks had their own view of progress. To them events were seen in a cyclical relationship to each other; e.g., in government a benevolent monarchy could become a tyrannical monarchy, but then it would go back to being a benevolent monarchy.	Solon and Aristotle both proposed a system of *mixed government* that combined aspects of the cyclical concept of events. They put forth a plan for balanced government.	The United States has a *mixed government*. The Senate was originally elected by state legislators, and the President still is elected by electors. This assumes that some have more interest in and knowledge about government and therefore should have a greater say in it. At the same time, the masses of people were eligible to choose members of the House of Representatives. The House was to represent common citizens.

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Appendix III-3 *(Continued)*

Ideas and Conditions: Polis	Legacy of Greek Ideas	American Political Philosophy and Its Greek Roots
Periods of corruption and violence increased in the city-states. Following the Peloponnesian War there was the rule of the Thirty Tyrants. The lower classes of Athens then regained power but feared anything that would upset the stability of the city. During this period, Socrates was charged with corrupting the morals of Athens's youth, put on trial, found guilty, and sentenced to execution.	Socrates, Aristotle, Plato, and Thucydides all believed that good government would come about only through educating the citizens in moral responsibility. Socrates encouraged his students not to memorize but to think with a sense of justice. He tried to make his students, or perhaps himself tried to be, the conscience of Athens. Plato said that if one does not restore order to one's soul, then order cannot be restored to the state, and Aristotle felt that the city-state should protect the morality of its citizens. All three men appealed to a higher law, one that was above the laws of men.	Our own sense of natural or higher law grew from a mingling of the ethics of Plato, Aristotle, the Stoics, and Judeo-Christian beliefs. It was this ethical legacy that Thomas Jefferson drew from when he wrote in the Declaration of Independence that we hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted among Men. . . . This ethical legacy motivated our founding fathers to propose a constitution that would form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity . . . and to add a Bill of Rights, with implicit responsibilities for free citizens.
The Peloponnesian War was a result of quarreling over power between Athens and the other city-state members of the Delian League, primarily Sparta.	Thucydides said that a sense of *unity* is needed for the survival of a great civilization.	The Constitutional Convention was convened in part to respond to a crisis in relationships between the individual states. Partly in light of the Greco-Roman tradition, the founders established a *federal system* that included a strong central government.

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Appendix III-3 ***(Concluded)***

Ideas and Conditions: Polis	Legacy of Greek Ideas	American Political Philosophy and Its Greek Roots
None of the Greek city-states ever had an enduring constitution, although Solon and Aristotle both wrote constitutions for Athens. (Their idea of a constitution was more like our notion of common law.)		Our founders were farsighted enough (perhaps learning from Athens's failure in this respect, or perhaps through luck) to provide a mechanism for *amending* our Constitution, a process that has been used 27 times.
Feuding over the rights and responsibilities of the various classes of the polis and feuding between classes was playing havoc with the political system of Athens.	Solon's constitution was framed on a background that men (of government) need to act with a sense of justice toward each other and toward the various classes. He attempted to install a system of *checks and balances* to improve the efficiency with which issues were handled. He instituted the Council of Four Hundred to prepare and guide the Assembly's business. In a way, this was a check on the "business of the Assembly." Solon exclaimed, "The ship of state, riding upon two anchors, will pitch less in the surf and make the people less turbulent." Aristotle believed that human beings who were without legal and religious contraints on their behavior would work only in their own interests. This belief, he felt, was consistent with human nature.	Our own system of *checks and balances* is built on that of the ancient Romans and reflects the influences of Solon, Aristotle, and Polybius, as well as Judeo-Christian views of human nature.

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Unit IV

West Meets East: The Early Civilizations of India and China

(See pages 59–60 of the *History–Social Science Framework.*)

Suggested Time for the Unit: 8 weeks (40 class periods)

Topics in Unit IV:	Suggested Time:
■ Early history and geography of India	5 class periods
■ Buddhism: its rise, spread, and tenets; Asoka, the philosopher-king	10 class periods
■ Early history and geography of China	5 class periods
■ Confucius (circa 551–478 B.C.) and his teachings	7 class periods
■ Culture, politics, economy, and society of the Han period; the "Silk Road" linking China, India, and Rome	13 class periods

Sample Topic:	Suggested Time for the Topic:
The Teachings of Confucius	7 class periods

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Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.

Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

This unit is the study of the origins of Chinese civilization, the rise of early Chinese imperial centers, and the breakdown of order by the beginning of the sixth century B.C. In this period of internal conflict, Confucius lived and wrote. Students should recognize his struggle to persuade individuals and society to rise above passion and demoralization; recapture order and human dignity by moderate, disciplined, ethical conduct; and accept the burdens of civic responsibility.

Students will be introduced to the basic tenets of Confucianism through ancient folklore and didactic works, will consider the way in which these ideas of relationships and morality apply to family life both in ancient China and today, and will examine how these beliefs and ideas relate to the Confucian view of an orderly society. Background information for this unit is provided in Appendix IV-1, in which the historical and cultural developments surrounding Confucius are surveyed.

Students should be able to sympathize with Confucius's dismay over the troubles and suffering of his times, and the importance of one individual's influence on his people through generation after generation. Following the study of Confucian teachings, students will turn to the great Han dynasty (206 B.C.–A.D. 220), during which Confucianism was adopted as official state policy. This was the time of the great achievements of the early Chinese empire: the use of silk and paper, the artistic and literary profusion of the period, and the development of a great commercial network that extended through China, Malaya, India, and the Mediterranean to Rome.

Coordination with the State-Adopted Textbook

Ancient India is the focus for the four lessons in Chapter 8 of *A Message of Ancient Days* (pages 218–53). Chapter 9 (pages 254–392) features studies of ancient China. Pages 270–75 relate specifically to Confucius.

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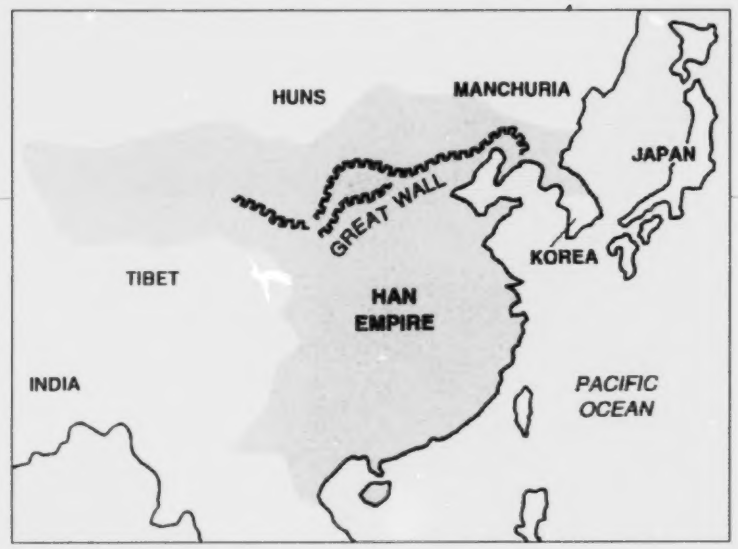


In studying Confucianism itself, students should explore questions that are valuable in studying some of the other great world religions and ethical systems as well. What demands did they place on the individual? On men, women, and children in the family and in public life? What was thought to bring out the best in people? What were people's duties to each other, toward authority, and toward the community or state as a whole? More particularly, how did Confucianism strengthen the social structure during the Han dynasty in China, and how was it to affect Chinese society down to the present?

In this topic, students study how Confucius taught his pupils the need for obedience and rules for living in a well-ordered society. After his death, his followers compiled his moral doctrine and beliefs in *The Analects.* During the Han dynasty, Confucius was revered almost as a divine being. The sample topic below focuses on Confucius's ideas about family relationships; these beliefs became an inseparable part of the society and the ethical behavior of the dynasty and its people.

A

Beginning the Topic

In descriptions of China's physical geography that explain how it isolated China from the rest of the world and divided the people into distinct regions, a quick-to-make, three-dimensional representation may be helpful. After examining and discussing the landforms' features on a map of China, showing how regions within the country are separated and surrounded by mountain ranges, deserts, lakes, rivers, and oceans, students create a living tableau of China's geographical features. Some students form the Himalayas by locking arms and standing to the southwest of a student who represents central China. Others become the South China Sea

and the Gobi Desert. Paper streamers representing rivers can be strung across the land area, while other students seat themselves at the sites of major lakes. Students may place themselves at different levels to represent the extremes in elevations in the landforms of China. Remaining students group themselves in the middle so that they are surrounded by their classmates, who form geographical boundaries. Students note the encircling barriers and reflect on the resulting sense of isolation that China experiences. What effects might such features have on the people living in China?

Students transfer learnings from this activity by individually completing an outline map of China, using colored pencils and devising a legend. The maps should be evaluated for accuracy, clarity, and neatness. The topographical map and narrative on pages 262–63 of *A Message of Ancient Days* may complement this activity; students may also work with comparative topographical maps of their local areas. This activity helps students relate two-dimensional maps to three-dimensional geographical features.

As students progress through the study of China, they should see how topographical factors, such as the size and the dominant land features of a country, can have a significant influence on the spread of ideas. The teacher

Detail from incense burner, Han dynasty. Reproduced by permission of the Asian Art Museum of San Francisco.

prepares a set of transparencies for the class showing outline maps of China. Groups of students are responsible for drawing the boundaries of one dynasty: the Shang, the Zhou, the Qin, and the Han. They share their work by showing their maps and reporting how, when, and why each successive addition took place (see *A Message of Ancient Days,* pages 265, 269, 277, and 282). They can then examine possible geographical reasons why it took several hundred years for Confucian ideas to diffuse throughout the region. Students may wish to investigate what kind of activities a person with the career of cartographer would engage in.

Discuss with students the fact that many fables and folktales teach people lessons about moral issues and human conduct. In Aesop's "The Ant and the Grasshopper," for example, children learn the value of industry and timeliness, and Chinese folktales as well often present a model of behavior. Teachers can read aloud to students an ancient Chinese folktale that reflects Confucian values. *The Weaving of a Dream* by Marilee Heyer tells the story of an aging mother who wants nothing more than to be able to enjoy a silk tapestry she has just completed weaving. The youngest of her three sons endures unnatural trials in his efforts to bring the tapestry back to his dying mother. Students can be asked which values are reflected in the story. Quotes from *The Analects* (Book II: 5, 7, 8, 20), translated by Arthur Waley, and Mencius's writings (IV A, 19, quoted in *Sources of Chinese Tradition,* page 112), can be discussed as they relate to this story.

Students can consider how these values compare with those of families in our country today. Useful primary source excerpts in Lesson 6, "Living Together: Gender and Generations in Han China," in *Ancient China: The Geography, History, and Culture of Early Imperial China,* support this study. After reading these excerpts, students relate the ideas presented to today's life and times. How do these beliefs compare or contrast with those of U.S. culture?

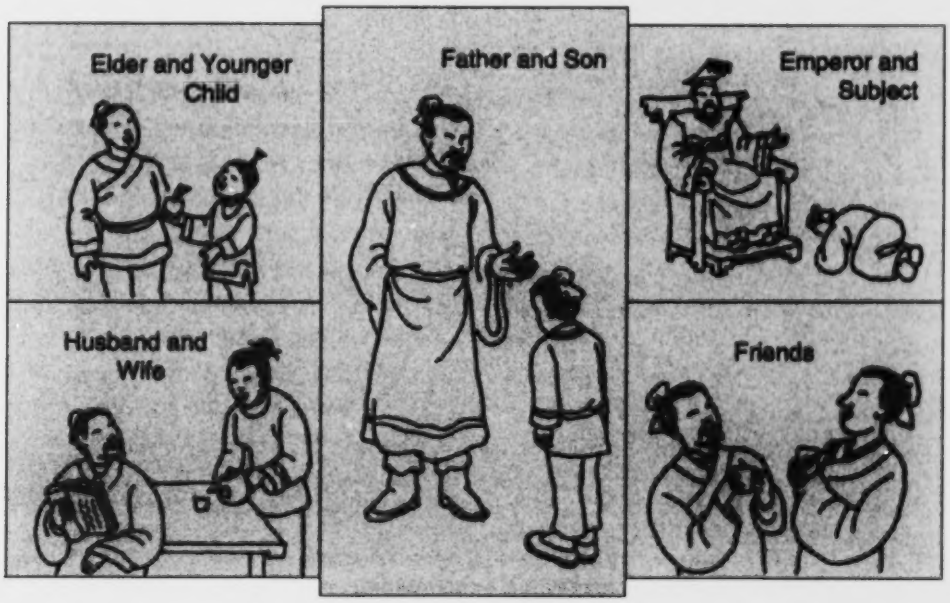
In conjunction with these activities, students may view the first three slides from the Stanford Program on International and Cross-Cultural Education (SPICE) unit *All in the Family.* The slides are taken from *Er-Shi-Xiao* (Twenty-four stories of filial piety). Folktales of familial piety accompany the unit. *Demi's Reflective Fables* is another resource worth consideration.

B

Developing the Topic

1. The teacher explains that Confucius taught that there are five relationships between people that are necessary for a good society. A handout or transparency reproduced from the chart on this page is shared with students to help explain these facets of Confucian belief:
   - A child is to be good to parents, because one becomes a good person by first being a good child.
   - In the other relationships, except those between friends, one person has a higher position than the other. Confucius taught that these relationships resemble that of parent and child.
   - Confucius believed that because friends are equals, they ought to show respect to each other and should be worthy of each other's respect.
2. Students read about the structure of the traditional Chinese family (see Dorothy Hoobler and Thomas Hoobler's *China*, pages 32–33 and 89; and Daniel Chu's *China*, pages

The Five Relationships Between People, As Taught by Confucius



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79–87). They then review Confucius's points about the family from *The Analects.* They can compare the family as Confucius viewed it to the Chinese family of today (Hoobler, pages 34–36).

3. Students are placed in groups of five for a brief activity. Each group will receive five cards with "mother," "father," "daughter," "son," or "daughter-in-law" written on the cards. The cards are placed face down, and each student selects a card; the card designates his or her role in the family. One at a time, students are interviewed by the others in the groups; interviewers do not assume their familial roles when they are asking questions. Questions are asked about the expectations, duties, advantages, and disadvantages of each position in the family. Students may want to avoid revealing their roles ahead of time to see whether others in their groups can guess which roles they are representing.

4. Groups prepare a visual representation of the hierarchy of the Confucian family. Students can create drawings, charts, cluster diagrams, or any other graphic modes they choose. Their work should show the range of authority in the family from the most powerful to the least.

5. For homework, students write letters from a twentieth-century perspective to children who lived during the time of the Han dynasty. They express their thoughts about Confucius's ideas of familial relationships and their value in today's world. The next day, students exchange completed letters and, for homework that night, write appropriate responses, pretending they are children of the Han dynasty.

Confucian teachings regarding parent-child relationships may be compared with those of other religions and thinkers. Below are sample quotations, to which others may be added, if desired.

- **Confucianism:**

  "A young man's duty is to behave well to his parents at home and to his elders abroad. . . ."

  Analects, Book I: 6

  "The Master said, 'Filial sons' nowadays are people who see to it that their parents get enough to eat. But even dogs and horses are cared for to that extent. If there is no feeling of respect, wherein lies the difference?"

  Analects, Book II: 7
  (Arthur Waley's translation)

- **Buddhism:**

  "A child should honor his parents and do for them all that he is supposed to do. He should

serve them, help them at their labor, cherish the family lineage, protect the family property, and hold memorial services after they have passed away.

"The parents should do five things for their children: avoid doing evil, set an example of good deeds, give them an education, arrange for their marriage, and let them inherit the family wealth at a proper time. If the parents and child follow these rules the family will always live in peace."

(*The Teaching of Buddha.* Tokyo: Bukkyo Dendo Kyokai [Buddhist Promoting Foundation], 1984.)

- **Ancient Egyptians:**

"Serve your father and mother that you may go and prosper."

—Onchsheshonqy

"Do nothing whatsoever that will cause her, thy mother, to suffer. . . ."

—Ani

(*The Wisdom of the Ancient Egyptians* by William MacQuitty, New York: New Directions Publishing Corporation, pages 51 and 68.)

- **Islam:**

"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) 'Ugh' nor chide them, and speak to them a generous word.

"And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little."

(*The Holy Qur'an* [Koran], Surah XVIII: 23–24, translated by M. H. Shakir. Flushing, N.Y.: Tahrike Tarsile Qur'an, Inc., 1990.)

- **Judaism:**

"Honor your father and your mother, that you may long endure on the land which the Lord your God is giving you."

Exodus 20:12

"Train a lad in the way he ought to go;
He will not swerve from it even in old age."

Proverbs 22:6

(*Tanakh: The Holy Scriptures.* Philadelphia: Jewish Publication Society, 1985.)

- **Christianity:**

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother,' which is the first commandment with promise: 'that it may be well with you and you may live long on the earth.' And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord."

Ephesians 6:4

(Holy Bible, The New King James Version. Nashville: Thomas Nelson Publishers, 1984.)

". . . For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting, and urging you to live lives worthy of God, who called you into his kingdom and glory."

1 Thessalonians 2:11, 12

(Holy Bible, New International Version, International Bible Society. Grand Rapids, Mich.: Zondervan Publishing Company, 1984.)

The teacher leads a discussion of the similarities and general backgrounds of

these excerpts. How does each of these teachings relate to what generally is called "The Golden Rule"? What are some life situations that show the meaning of the quotations? For example, how do children sometimes say "ugh" to their parents through their attitudes or behavior? How do parents "provoke their children to wrath"? These discussions are intended to prepare students for a homework assignment, described below.

Each student selects *one* of the quotations and writes a story for her or his selection, depicting a situation from daily life that exemplifies the selected saying. These short stories may be edited, refined, and illustrated by students and bound together as books to be displayed on a library table. Copies may be made so that each student has a complete collection. Work may be placed in students' writing portfolios as examples of stories.

If preferred, stories may be left unbound and displayed on bulletin boards during a school's open house or parents' night. Students may also act out or draw and explain stories instead of writing them as essays.

Pamela Odijk, in her book *The Chinese,* briefly discusses roles, dress, and practices of women in ancient China (pages 18–22). How do the lives of women in the Confucian era compare or contrast with those of women of other civilizations studied thus far? How did a Chinese woman's dowry (Odijk, page 25) compare with that of, say, a Grecian woman? Are dowries used in any cultures of today? This discussion may be incorporated earlier in the unit when studying familial relationships in Confucian society.

Some scholars have noted that during the Confucian era, educational opportunities were opened to the general public; however, women were not included. While a few Chinese women, and other Asian women as well, were provided an education by indulgent masters, others could obtain

an education only by disguising themselves as men.

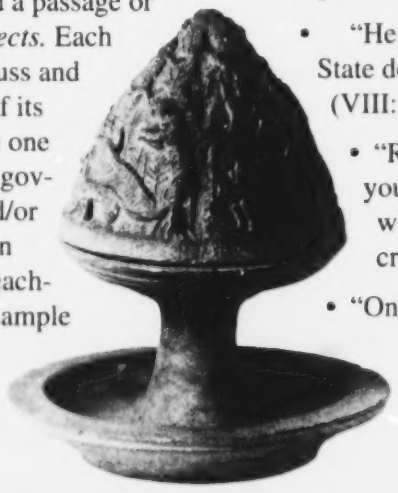
C

Culminating the Topic

Students may transfer what they know about relationships within the family to relationships between rulers and their subjects, or between governments and citizens. Teachers can review with students the "five relationships" of Confucius, then write on the chalkboard the statement, "The relationship between the emperor and his people is like the relationship between a father and his son." Each student thinks of its possible meaning, and the teacher calls for thoughts to be shared and recorded.

With students organized in groups, each group is assigned a passage or saying from *The Analects*. Each group is asked to discuss and explain the meaning of its saying and to describe one situation in which the government, the ruler, and/or the people would act in accordance with the teaching. Below are listed sample quotations, though teachers may use others from *The Analects*. Each group can report during a debriefing session.

- "(A gentleman) does not grieve that people do not recognize his merits; he grieves at his own incapacities." (XIV: 32)
- "The essence of the gentleman is like the wind. The essence of small people (commoners) is that of grass. And when a wind passes over the grass, it cannot choose but bend." (XII: 19)
- "If the ruler is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed." (XIII: 6)
- To a high official: "Get as much as possible done first by your subordinates (those who work for you). Pardon small offences. Promote men of superior capacity." (XIII: 2)
- "He who holds no rank in a State does not discuss its policies." (VIII: 14)
- "Ruling is straightening. If you lead along a straight way, who will dare go by a crooked one?" (XII: 17)
- "Once a man has contrived to



Incense burner, Han dynasty. Reproduced by permission of the Asian Art Museum of San Francisco

put himself aright, he will find no difficulty at all in filling any government post. But if he cannot put himself aright, how can he hope to succeed in putting others right?" (XIII: 13)

- "Do not try to hurry things. Ignore minor considerations. If you hurry things, your personality will not come into play. If you let yourself be distracted by minor considerations, nothing important will ever get finished." (XIII: 17)

For homework, students read Appendix IV-2 to this unit, "The Emperor and Good Government" (page 153). They prepare for the next day's discussion in class by writing what they believe that Confucius meant by the statements, "Bad government is worse than a fierce tiger," and "The grass must bend in the direction the wind blows." Also, what did Confucius mean when he said that a good husband, brother, and father could not fail to be a good citizen and that a good ruler would rule good subjects? These could be explained in the form of examples.

The next day, students meet in groups for a few minutes to share their ideas. These discussions are monitored by the teacher, who calls for a limited sharing time when the students come together as one group.

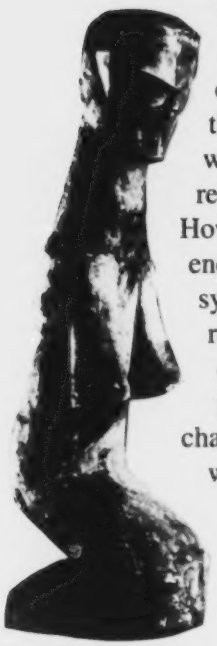
A brief lecture and whole-class discussion may follow, centered on selected questions, as preparation for a writing activity. Teachers may choose from the following:

- Confucius's teachings touched on the idea of the "ebb and flow" of civilizations. Periods of prosperity, poverty, suffering, and civil upheavals were part of the inevitable workings of life. Prosperity in China was one sign that the emperor was following the Will of Heaven, the Chinese people believed, since heaven would not bless the rule of a bad ruler. If the emperor did not follow the Will of Heaven, Confucius taught, a new powerful family would rise up to offer strong leadership. The people were to overthrow the weak emperor and support the strong leader. The Will of Heaven would bless the rule of the new emperor, whose descendents would likewise serve as emperors. How does this perspective vary from the way the United States regards its leaders or changes them? Consider terms of office, political parties, voting, and majority rule.
- Contrast the Confucian idea of government with that of the United States. How and why are the two ideas different?
- Read the first paragraph of the U.S. Constitution and the second paragraph of the Declaration of Indepen-

dence ("We hold these truths . . . "). What would Confucius have thought about these ideas?

After the class discusses these questions, students are given a few moments to choose one of the questions on which to write. They then write a response no longer than a page in length. These are turned in for reading by the teacher. To facilitate examination of the Constitution and the Declaration of Independence, teachers may want to have excerpts put on transparencies or written on the chalkboard, ready to be consulted at the appropriate time.

Geographical location can have much to do with power or the perception of power within a nation. The Chinese called their country the "country at the center" or "the middle country." As they viewed the world, China was central and other nations received enlightenment from it. How might such a concept influence a country's educational system or its people's ways of receiving ideas from other countries? Does this mean that patriotism is bad? What changing attitudes about the world are suggested by the fact that students are expected to study ancient world history in the sixth grade? As students progress through the year, the teachers may have them examine and diagram the "world views" of the other civilizations studied.



Below are suggested questions from which teachers may choose for extended discussion, writing, homework, journal entries, or small-group deliberation.

- In our system of justice, people who break the law must go before a court and if found guilty usually pay a fine or spend time in jail. What would Confucius have thought about this?
- The President can appoint his friends and supporters to the highest offices in our government. How would Confucius have reacted to this?
- People in the lower levels of government must take a civil service examination and score well on it to be appointed to a position. Would Confucius have agreed or disagreed with that system? Support your answer with facts.
- The government is responsible for protecting the lives and property of citizens. Suppose a neighbor calls the police to report neighborhood children throwing rocks at nearby houses; the police investigate and apprehend the offenders. What

would Confucius believe about the children, their families, and the government's intervention? Support what you say with one or more of Confucius's teachings.

- What school subjects are required in schools today? What courses are electives? Would Confucius have liked this educational program? Why or why not?

These culminating studies conclude with a homework assignment that consists of a discussion among students and their families' members or guardians. What do students and their families' members think about Confucius's ideas regarding relationships or government? Are they the same as contemporary ideas? How or how not? (It should be pointed out to students beforehand that they are expected to be "experts" when sharing what has been learned during the unit and that they will need to master learnings as accurately and completely as possible.) Points from the ensuing home discussions may be voluntarily shared in class the next day. This assignment should not be given in the form of a questionnaire or mandatory report; such a practice is in conflict with state law. (See "Personal Beliefs," page 9, in *Moral and Civic Education and Teaching About Religion.*)

Extended and Correlated Activities

Students can examine aspects of contemporary society and try to determine a set of principles that should govern or guide families if a well-ordered society is to be maintained. How could all families be made to follow these principles? Would it matter whether a society was free and self-governing or autocratic? How do improvements come about in a self-governing society, and how does this make civic participation essential for the preservation of freedom?

Students can compare Confucian ideas with the Eightfold Path of Buddhists for similarities and differences. It is interesting to note that Confucianism teaches harmony and balance and that Buddhism promotes the virtues of the Middle Way.

To understand that history often follows similar patterns, albeit in different locations, students can com-

pare conditions during the period in which Confucius lived to those during the time of the judges, recorded in the Hebrew Bible. Confucius's reaction to his times is similar to that of the prophets in theirs. Students can draw parallels between causality of change and reform, then and now.

Because of the emphasis Confucian tradition places on one's ancestry, the keeping of genealogical records and biographies of a family's members through the generations is an overwhelming responsibility for the eldest Chinese son. These records reside in the native village of the family. Even today when a Chinese-American son is born, parents often will forward his data to relatives in China for entry into the family's records. Students can choose to research their own genealogy, the genealogy of a person in the local community, or that of a historical figure. Examples of Chinese genealogical structures may be examined (see Blunden and Elvin, *Cultural Atlas of China,* page 21). Guest speakers may be invited to class to explain how Chinese ancestry is traced. It is probable that many students have made family trees, but the emphasis this time should be on the different ways in which subsequent generations have shown respect for their elders.

Students conduct taped interviews of three people, preferably in three different generations of the same family, about respect toward their parents and elders. Their focal question might be, "What did respect mean to you when you were my age?" They should transcribe the tapes and write descriptions of the interviews. This material becomes the basis for a paper on the demonstration of respect within a family and between the generations. Students compare their relationships with their parents, grandparents, or other individuals of older generations to those of a traditional Chinese youth. Students who are particularly interested in genealogical records may want to investigate what course of study would be necessary for a career as a genealogist.

The teacher prepares a list of 25 to 35 Chinese inventions, developments, and contributions to world culture up to A.D. 500. The list should include such events as the making of silk, astronomical instruments, the compass, bronze, iron tools, and porcelain. Events are written on 3 x 5-inch cards that are numbered to correspond with the total enrollment of the class. Have each student select a card, research the topic, and prepare a one-minute oral presentation to deliver to the class.

Necessary information may be found in such resources as Robert Temple's *The Genius of China: 3,000 Years of Science, Discovery, and Invention;* George Beshore's *Science in Ancient China;* Pamela Odijk's *The Chinese;* and Penelope Hughes-Stanton's *See Inside an Ancient Chinese Town.* Encyclopedias, other works cited in the resources section of this unit, and library references can be sources of additional information. Students who are limited in English proficiency may choose to present their talks in English, their primary language, or both. Presentations are given over several periods, a few each day, with listeners taking notes.

A principal aim of this assignment is the development of students' presentation skills. Students should be prepared and coached regarding organization, poise, posture, diction, voice projection, eye contact with the audience, and the use of visual aids. The importance of being a good audience should be stressed. Students also should be coached in improving their note-taking skills. Students' notebooks are checked frequently by the teacher to assess progress and determine areas for general commendation or guidance. Notes by students should show improvement over time. When all presentations have been made, students receive final grades on their individual talks, improvement in their note-taking skills, and their conduct as members of an audience.

To ensure an attentive audience for the reports, the teacher allows students one minute after each report to write down a question for the presenter regarding some aspect of the report that aroused curiosity or was lacking in information. The teacher asks one or more class members to ask their questions after the one-minute writing time. In this way, every student makes a presentation, answers at least one question, and asks a question of a classmate.

Students use the interlocking circles of a Venn diagram to illustrate the differences and similarities noted when comparing Confucius with Socrates. These men had similar messages and teaching styles but different personalities, and they worked within very different societies.

Students will want to participate vicariously in some of history's most adventurous times. The experiences

faced by travelers along the Silk Road are tales waiting to be related. Pictures of the natural environment and the people along the route can involve students in moments of absorbing speculation, leading to stories of their own invention. They can be written in the first person as an eyewitness or in the third person as an objective storyteller. Prewriting and revision can be done collaboratively. Their finished stories are assembled as a collection and tell of traders whose caravans traveled through mountainous deserts, who encountered people whose habits and customs differed greatly from their own, and who benefited from the exchange of not only goods but also ideas and technology. Sources that are particularly useful are Irene Frank and David Brownstone's *The Silk Road: A History* and the National Geographic Society's *Journey into China.* This activity may be used as a task of writing or performance for purposes of assessment.

Pages C11–C13, *Music of the Orient*, in *THE SPECTRUM OF MUSIC* series (grade eight) contain an introduction to the music of ancient China and India. Record 1 of the *Music of the Orient* recordings contains a song played on instruments of old China, "Picking Tea Leaves and Chasing Butterflies." Do listeners find the sounds familiar or unusual? Contrast the Chinese categorization of musical instruments with other classifications referred to in Unit I. Pictures of such instruments as the sheng, the ch'in (qin), and the er-hu may be found on pages 78, 205, 220, and 272 of *Musical Instruments of the World;* a sheng, san tian, and ch'in are pictured on pages 17, 37, and 38 of Neil Ardley's *Music.*

Because ancient Chinese and Greek philosophies regarding music are markedly similar, they may be compared. Plato stated that musical training is a more potent instrument of moral training than any other because rhythm and harmony find their way into the innermost places of the soul. Many years before him, Confucius advanced similar ideas. "Music shapes the soul and character," said one musicologist in summarizing Confucius's attitude. "Good music guarantees a well-ordered community, whereas bad music brings the State into danger; national control of music and obligatory education would be essential." Confucius's disciple Mencius was consistent with his mentor's teaching when he stated, "By hearing the music of a prince (i.e., both the music he performs personally and the music in his service), we know the character of his virtue. . . . If the king's love of music were very great, the king-

dom of T'se would approach a state of good government."[1]

After students have heard excerpts illustrating differences between the music of ancient China and that of today, they may consider certain connections. Is it possible in a free society for music to be controlled by the government? Why or why not? How does music shape our views of life? How might a strong preference for a certain kind of music indicate a person's character or state of mind?

The earliest history of China comes from burial artworks. Ceramic works and bronze vessels exhibit extraordinary technical skill. Art forms also include works in porcelain, jade, and lacquer. Painters sometimes wrote poems on their paintings in beautiful handwriting called calligraphy. Writing poetry for language arts studies and doing calligraphy or brush painting in visual arts studies may be correlated to this study of China.

Chinese landscape painting reflects a love and respect for nature. Beginning in the Han dynasty, people were drawn very small in paintings because they were considered only a small part of nature, a viewpoint similar to those of many native American cultures as well. Rivers were painted wide, mountains high, and clouds and mist provided atmospheric effects. Paintings of this period were done on horizontal and vertical scrolls. Although the paintings have not survived the ages, we know about them through written reports and because Chinese artists copied the works of earlier artists to gain the knowledge and skills needed to continue in the tradition.

By examining Chinese landscape painting, students not only get a sense of the values of the time and culture but also a sense of the physical geography of parts of China. Students can compare the paintings of tall jagged mountains with photographs of the Li River area to discover that the mountains depicted in the paintings do look like the actual mountains. They can use a map of China to locate the probable river and mountain ranges depicted in the paintings.

To ignore the impact of Confucian thinking on Asian arts would be to dismiss one of its most important principles. The arts were considered by Confucius to be an instrument of moral education. The same rules of living that applied to society applied to its art—those of moderation, harmony, balance, and subtlety. An understated and melodious quality in Asian poetry, painting, sculpture, and music is in some way attributable to Confucian thought.

1. Curt Sachs, *The History of Musical Instruments*. New York: W. W. Norton, 1940, pp. 162–163.

Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History–Social Science, Kindergarten Through Grade Eight* (California Department of Education, 1991).

****All in the Family.** Stanford, Calif.: Stanford Program on International and Cross-Cultural Education (SPICE), 1980. Using slides and stories in this instructional kit, students investigate the ideals of family life and relationships in traditional and modern China. Another essential kit for this unit is *The Silk Road*. Both are obtainable from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013, telephone: (415)-723-1114.

****The Analects of Confucius.** Translated and annotated by Arthur Waley. New York: Vintage Books (Random House), 1989. This English-language version of the classic *Lun yü* is issued in a convenient paperback edition. Waley's introduction is informative, and the language is clear and graceful. From time to time, good English translations of *The Chung Yung* (Unwobbling pivot), *The Ta S'eu* (Great digest), and *The Odes* are available from various publishers. Teachers may consult R. R. Bowker's *Books in Print* for the most current editions.

Chu, Daniel. *China. Scholastic's World Cultures* series. New York: Scholastic, 1973. Selected chapters in this student textbook are useful in the study of ancient China.

Confucianism. World's Great Religions series. Alexandria, Va.: Time, Inc., n.d. This is one of a series of sound filmstrips in which photographs from the files of *Time* magazine are used to illustrate aspects of Confucianism; see also *Taoism*, *Hinduism*, and *Buddhism* in the same series. Filmstrips in this series are available from social studies supply houses.

Confucius. *The Wisdom of Confucius.* Albuquerque, N. Mex.: American Classical College Press, 1982. This is a handy compendium of sayings by the great Chinese philosopher and teacher.

Contemporary Family Life in Rural China. Stanford, Calif.: Stanford Program on International and Cross-Cultural Education (SPICE), 1982. With 66 accompanying slides, this instructional kit gives students a look at family life today in a rural village in southern China. Available from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013, telephone: (415) 723-1114.

*Demi. *Demi's Reflective Fables.* New York: Grossett and Dunlap (Putnam), 1988. This colorful collection of fables

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from China, including "Two Peacocks," is useful when initiating the sample topic. The unusual "mirror" format points up the self-examination that should accompany the enjoyment of fables.

*Doncaster, Islay. *Traditional China*. GREENHAVEN WORLD HISTORY PROGRAM. London: George Harrap, Publisher, 1980. This students' resource provides a general historic and cultural survey of China, with several excellent primary sources cited at the end. It is available through social studies supply houses.

Fitzgerald, Charles P. *The Chinese View of Their Place in the World*. New York: Oxford University Press, 1969. Fitzgerald traces historical factors that influenced the national outlook of China. The essay follows the changes in this world view through time to the Communist era.

Four World Views. Learner-Verified Edition II. Prepared by the social science staff of the Educational Research Council of America. Needham Heights, Mass.: Allyn and Bacon (Simon and Schuster), 1975. Though currently out of print, some school districts may have copies of this textbook in storage. One of the *HUMAN ADVENTURE* series, the book is noteworthy for its treatment of Buddha and Confucius and its explanation of how ideas are transmitted over generations. The narrative and illustrations are well within the intellectual grasp of most sixth graders.

**Heyer, Marilee. *The Weaving of a Dream*. New York: Viking Penguin, 1986. Based on an ancient Chinese legend, this dramatic tale exemplifies Confucian values. It is the story of the intense love and respect of a youngest son for his aging mother.

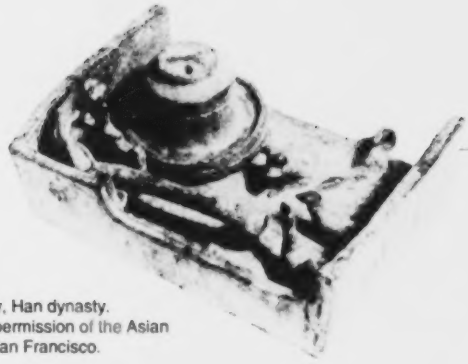
*Holzman, Donald. "Saintly Sons and Daughters: Ancient China's Enduring Cult of Filial Piety," in *Global Studies: China*. Guilford, Conn.: Dushkin Publishing Group, 1984. This article contains a wealth of information about the traditional sources and folklore related to filial piety. Order from The Center for Teaching About China, 2025 Eye Street, NW, Suite 715, Washington, DC 20006.

**Hoobler, Dorothy, and Thomas Hoobler. *China*. New York: Globe Book Company, 1987. Although written for high school students, this is an easily read resource for teachers or students. An excellent chapter on the geography of China and two chapters on China's ancient history and traditions are relevant to this unit. Each chapter refers readers to a primary source.

MacInnis, Donald, Sr., and Mary Lou Martin. *Values and Religion in China Today*. Maryknoll, N.Y.: Orbis Books, 1984. Thirteen lessons on attitudes toward life and death, family, work, the status of women, and other topics make up this book. Though not recommended here for extensive use, the book is helpful for teachers in making comparisons between then and now.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. This is the state-adopted textbook for this sixth-grade study of ancient civilizations.

Moral and Civic Education and Teaching About Religion (Revised edition). Sacramento: California Department of



Farmyard pottery, Han dynasty.
Reproduced by permission of the Asian
Art Museum of San Francisco.

Education, 1991. This handbook outlines the legal rights and responsibilities of school personnel and students in the areas of moral and civic education and teaching about religion. The book was adopted by the California State Board of Education in June, 1988.

*Ropp, Paul S. *Heritage of China*. Berkeley: University of California Press, 1990. This book is a collection of essays by highly respected scholars in sinology. The most relevant for this unit are "Early Civilization in China: Reflections on How It Became Chinese" by David N. Keightley, "The Confucian Tradition in Chinese History" by Tu Wei-ming, "Women, Marriage and the Family in Chinese History" by Patricia Ebrey, and "The Evolution of Government in China" by Jack L. Dull. The collection is recommended for teachers' use.

*Rowland-Entwhistle, Tehadore. *Confucius and Ancient China*. New York: Franklin Watts, 1987. The story and life of Confucius introduces students to the land of ancient China and its development from a collection of tribes to a unified state under the first emperor.

Schaefer, Edward H., and others. *Ancient China*. Alexandria, Va.: Time-Life Books, 1967. This study of ancient China includes ample, full-color, primary-source art selections. A cultural study of traditional China, it is a useful resource for both teachers and students.

*Smith, Huston. *The Religions of Man*. New York: Harper and Row, 1986. An easily understood survey of religions, this teachers' resource includes chapters on Hinduism, Confucianism, Taoism, and Buddhism.

**Sources of Chinese Tradition*. Edited by William Theodore DeBary, Wing-tsit Chan, and Burton Watson. New York: Columbia University Press, 1960. Useful as a teachers' resource, this volume is a collection of primary source materials with introductory text. It contains selections from the Confucians, the Taoists, and the Legalists.

General Resources for Students' and Teachers' Use

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet*. Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *Framework*. The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

China

Ancient China: The Geography, History, and Culture of Early Imperial China.

Edited by Matthew T. Downey. Berkeley: Consortium for History in the Schools and the Clio Project, Graduate School of Education, University of California, 1990. This is an excellent collection of lessons and materials for teaching about ancient China. For information call the Clio Project, Matthew T. Downey, University of California, Berkeley, telephone: (415) 642-5031.

*Beshore, George. *Science in Ancient China*. New York: Franklin Watts, 1988. A resource for students, this book presents a remarkable survey of the achievements of the ancient Chinese in science, mathematics, medicine, astronomy, and technology. It is especially useful when students are engaged in research for class projects.

Blunden, Caroline, and Mark Elvin. *Cultural Atlas of China*. New York: Facts on File, 1983. Students enjoy the pictures, and teachers find the text extremely useful in this illustrated compendium. There are substantial sections on land, its use, history, society, and culture.

Bodde, Derk. *China's Gifts to the West*. Washington, D.C.: American Council on Education, 1942. Written in an interesting style, this teachers' resource provides information on important Chinese discoveries and inventions. It dispels the notion that the West did "it" first or best. The book is out of print and is best sought through libraries.

Capon, Edmund, and William MacQuitty. *Princes of Jade*. New York: E. P. Dutton, 1973. The authors use the lives of Prince Liu Sheng and his consort for this fascinating and well-illustrated report of China during the Han dynasty.

China: A Teaching Workbook. Edited by Roberta Martin. New York: East Asian Institute, Columbia University, 1983. In notebook form, this teachers' sourcebook provides an extensive collection of resources, background material, and students' readings. Available from the East Asian Institute, Columbia University, 420 West 118th Street, New York, NY 10027.

Ching, Frank. *Ancestors: 900 Years in the Life of a Chinese Family*. New York: William Morrow, 1988. Written by a Chinese-American journalist, this book tells the story of the author's quest to find the grave of an ancestor who was a poet and high-level official during the Song dynasty. It also includes biographies of many other ancestors, demonstrating how Confucian ideals about family are seen in practice. Because family records were maintained despite discouragement by the ruling Communist government, Ching was successful in his search. Excerpts from this work can be read aloud to students as examples of filial piety, and, because one ancestor was declared a god, it also provides material that is useful in explaining ancestor worship.

Civilizations of Asia. Milwaukee: Raintree Publishers, 1989. One of Raintree's *History of the World* series, this book is also available in a Spanish-language edition. The format and illustrations appeal to some students. Pages 36–47 deal with the Maurya Empire, Asoka, and subsequent periods and peoples of ancient times. The book is useful for Chinese studies as well.

Cotterell, Arthur. *China: A Cultural History*. New York: New American Library, 1988. This paperback presents a concise, illustrated history of Chinese thought and traditions. It is useful as a teachers' resource.

**Demi. *A Chinese Zoo*. San Diego: Harcourt Brace Jovanovich, 1987. Beautifully illustrated with a delicate Chinese fan motif, this children's collection matches ancient Chinese fables with proverbs to teach the important lessons of Chinese ethical behavior. The fable "The Pandas in Heaven and Hell" reinforces the Confucian ideal of sharing. Other stories teach lessons of moderation, caution, and friendship. See also *Demi's Reflective Fables* (Grossett and Dunlap, 1988).

**Demystifying the Chinese Language*. Stanford, Calif.: Program on International and Cross-Cultural Education (SPICE), n.d. This instructional kit was prepared to give students a taste of the Chinese language. It is available from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013, telephone: (415) 723-1114.

Ebrey, Patricia Buckley. *Chinese Civilization and Society: A Sourcebook*. New York: Free Press (Macmillan), 1981. This is an excellent collection of source materials on China from traditional to modern times. Available from the Center for Teaching About China, 2025 Eye Street, NW, Suite 715, Washington, DC 20006.

Fisher, Leonard Everett. *The Great Wall of China*. New York: Macmillan, 1986. This book graphically portrays the political and social climate during the epic construction of the Great Wall.

**Frank, Irene, and David Brownstone. *The Silk Road: A History*. New York: Facts on File, 1986. A chronicle of travels on and stories about the Silk Road, this is an invaluable resource for journals and projects related to this early trade and travel route.

Goff, Denise. *Early China*. New York: Franklin Watts, 1986. Chinese geography, the origins of the people, early agriculture, the development of writing, the significance of religion, and technological advances are described in this volume.

Gross, Susan Hill, and Majorie Wall Bingham. *Women in Traditional China*. Saint Louis Park, Minn.: Glenhurst Publications, 1980. With a great deal of emphasis on the traditional role of women in the Chinese family, this high school supplementary textbook contains many primary source excerpts.

Heart of the Dragon series. A.S.H. Films, 1984. Many useful clips for showing traditional Chinese values can be excerpted from this 12-part PBS series. Especially useful are the tapes "Caring," "Believing," "Marrying," and "Meditating." This material is available on videotape from social studies supply houses.

Heinz, Elgin A. "Basic Social Studies and Language Arts Skills, Using Chinese Literature in Translation." *Focus on Asian Studies*, 2 (winter, 1983), 18–23. The author has opened the door to the world of Asian literature as a teaching tool for social studies, asserting that literature and history are inseparable in the study of Chinese culture. Sugges-

tions are given for the incorporation of a variety of sources from Lao Tzu to Judge Dee. Other articles on Asian literature can be found in the same issue.

*Hughes-Stanton, Penelope. *See Inside an Ancient Chinese Town* (Revised edition). New York: Warwick Press, 1986. Photographs, reproductions of paintings, drawings, maps, and layouts of buildings combine in this book to portray life as it was in ancient China.

**_Journey into China_. Edited by Kenneth C. Danforth. Washington, D.C.: National Geographic Society, 1982. A magnificent resource for pictures of Chinese antiquity as well as of life in China today, this book has chapters on the Great Wall, the Yellow River valley, the Silk Road, and the Yangtze River.

*Lattimore, Deborah Nourse. *The Dragon's Robe*. New York: Harper and Row, 1989. The significance of the dragon in Chinese folklore is central to this story of a poor weaver's noble spirit. Lattimore's illustrations enhance the tale through her use of authentic Chinese symbols and artistic styles.

Loewe, Michael. *Everyday Life in Early Imperial China*. New York: Dorset Press, 1968. Useful as a teachers' resource, this book details life during the Han dynasty.

*Lord, Bette Bao. *Spring Moon*. New York: Avon, 1982. This paperback novel depicts five generations in China and reflects the role of women in the culture. It is lengthy and focuses on more recent historical periods. Some values depicted reflect ancient culture, however. Teachers may want to read excerpts aloud.

Louie, Ai-Ling. *Yeh-Shen: A Cinderella Story from China*. New York: Philomel Books, 1982. Beautifully illustrated by Ed Young, this story gives students a chance to examine oral traditions and the passing of folktales down through generations. Students may also look at Cinderella stories around the world, even among culturally distinct societies, and question why the similarities exist.

Mieder, Wolfgang. *The Prentice-Hall Encyclopedia of World Proverbs: A Treasury of Wit and Wisdom Through the Ages*. Englewood Cliffs, N.J.: Prentice Hall, Inc., 1986. This is a collection of proverbs from all over the world, a great percentage of which are Chinese. Proverbs are listed by subject so that comparisons can be made between the proverbs of two different societies about the same subject.

Mosel, Arlene. *Tikki Tikki Tembo*. New York: Henry Holt and Company, 1968. This ancient folktale from China will impress on students the reverence with which the family was viewed in China. It is particularly engaging because of the full name of the firstborn son in the family: Tikki tikki tembo-no-sa-rembo-chari bari ruchi-pip peri pembo. It is currently out of print but available through libraries.

Nancarrow, Peter. *Early China and the Wall*. Minneapolis: Lerner, 1980. This short, compact history of early China traces the development of the Great Wall and the ruling style and social orders imposed by various rulers.

*Odijk, Pamela. *The Chinese*. THE ANCIENT WORLD series. Needham Heights, Mass.: Silver Burdett, 1989. Designed for stu-

dents' research, this well-illustrated book provides information about the geography, culture, history, and people of ancient China.

The Rabbit in the Moon: Folktales from China and Japan. Stanford, Calif.: Stanford Program on International and Cross-Cultural Education (SPICE), 1979. This teaching unit is based on traditional folktales from China and Japan. Slides accompany tales that depict traditional Chinese and Japanese morals. Available from SPICE, Littlefield Center, Room 14, 300 Lasuen Street, Stanford University, Stanford, CA 94305-5013.

Ronan, Colin A. *Science: Its History and Development Among the World's Cultures*. New York: Facts on File, 1982. This book can be used to look at the development of science in Chinese culture and history. It is useful as a teachers' resource.

Sadler, Catherine. *Heaven's Reward: Fairy Tales from China*. New York: Atheneum, 1985. These six tales were collected from traditional Chinese versions drawn from Confucian and Taoist philosophy.

Saunders, Tao. *Dragons, Gods and Spirits from Chinese Mythology*. *World Mythology* series. New York: Schoeken (Random House), 1983. This is a beautifully illustrated collection of ancient Chinese myths and legends.

Seven Hundred Chinese Proverbs. Translated by Henry Hart. Stanford, Calif.: Stanford University Press, 1937. Organized by topics, this out-of-print resource is a gem. A useful inquiry lesson can be initiated by assigning students several proverbs about a single concept, such as filial piety. Asking them to match concepts with proverbs assesses the depth of their knowledge of important ideas from ancient Chinese thought.

Seybolt, Peter. *Through Chinese Eyes*. New York: Praeger Publishers, 1974. This collection of readings deals with change and continuity in ideology, family, and education.

**Temple, Robert. *The Genius of China: 3,000 Years of Science, Discovery, and Invention*. New York: Simon and Schuster, 1989. A highly informative source, this one chronicles centuries of discoveries and inventions in China. It is good for teachers' use in organizing students' research on inventions and discoveries.

Topping, Audrey. "The First Emperor's Army, China's Incredible Find." *National Geographic*, 153 (April, 1978), 440–59. The first emperor of China, the builder of the Great Wall and the destroyer of Confucian texts, Ch'in Shih Huang Ti, had an entire army of 6,000 terra cotta statues made to guard his tomb. This article tells of the archaeological discovery of this army.

Tzu, Lao. *Tao Te Ching*. Translated by D. C. Lau. New York: Penguin, 1963. Lao Tzu, a contemporary of Confucius, was the founder of Taoism. The *Tao Te Ching* is a collection of sayings representing the traditional thought of Taoism.

Yap, Yong, and Arthur Cottrell. *The Early Civilization of China*. New York: Putnam, 1975. This teachers' resource is a highly readable cultural survey of early Chinese civilization.

Young, Ed. *Lon Po Po: A Red Riding Hood Story from China.* New York: Philomel, 1989. This Caldecott Award-winner tells one version of "Little Red Riding Hood" and offers students an opportunity to examine possible explanations for similar types of stories that show up in culturally distinct parts of the world.

India

Adam, Daisy. *Poems from India.* New York: Crowell, 1970. Adam's collection contains a variety of poems that are representative of the many cultures, languages, traditions, and time frames of India. This book is out of print.

*Chatterjee, Debjani. *The Elephant-Headed God and Other Hindu Tales.* Cambridge, England: Lutterworth Press, 1989. These classic stories of India show the strength and vitality of Hindu culture. Three worlds of gods, humans, and demons come alive to demonstrate beliefs of wisdom and folly.

*Dalal-Clayton, Diksha. *The Adventures of Young Krishna.* Cambridge, England: Lutterworth Press, 1991. Krishna, the blue god of India, has always been a favorite of children. Although a god, as a boy he was always in trouble; as he grew older, his goodness and loyalty helped him fight demons and monsters. The ongoing battle between good and evil is charmingly depicted here, and young people find the stories engaging and memorable.

DeRoin, Nancy. *Jataka Tales.* Boston: Houghton Mifflin, 1975. These stories, based on Buddha's teachings, are from India and are traced back over centuries. Many of our best-known fables have their roots in the Jataka Tales. This out-of-print book deserves republication; copies are obtainable through some libraries. The Jataka (birth) stories recount previous incarnations of Buddha, who often takes the forms of animals in the fablelike tales. The stories are known to have existed in the fifth century A.D.

Earth History. Denver: Earthbooks, Inc., 1991. This durable, colorful little book is a historical atlas of eras and places from earliest known history to the present. Colorful maps are complemented by small art prints and narratives that encapsulate historical and cultural developments. Useful at more than one grade level, the book is a handy reference for teachers and possibly for students.

**Folktales from India.* Edited by A. K. Ramanujan. New York: Pantheon Books, 1991. The *PANTHEON FAIRY TALE AND FOLKLORE LIBRARY* series grows more impressive year by year. The editor's illuminating introduction is followed by an array of tales that exhibit humor, beauty, and wisdom, all simply told. This and other Pantheon volumes of folktales are indispensable resources for teachers of history and the humanities.

Galbraith, Catherine. *India. Now and Through Time.* Boston: Houghton Mifflin, 1980. This book chronicles the land, history, culture, and people of India from the year 1500 B.C. to the present.

*Gray, J. A. *East Indian Tales and Legends*. New York: Oxford University Press, 1989. This collection in paperback includes a wide range of ancient tales and fables, one of which is the *Ramayana*.

Grun, Bernard. *The Timetables of History: A Horizontal Linkage of People and Events*. New York: Touchstone (Simon and Schuster), 1963. This book is an ideal source for all kinds of events, grouped according to history and politics; literature and the theater; religion, philosophy, and learning; visual arts; music; science; technology; and daily life.

Humphreys, Christmas. *Buddhism: An Introduction and Guide* (Third edition). New York: Penguin, 1990. Himself a practicing Buddhist, Humphreys displays a practitioner's devotion to his subject. The fourth chapter, "The Spread of Buddhism," is perhaps the most helpful one for teachers wanting a brief overview of Buddhism's general principles and worldwide influence.

India: A Teacher's Guide. New York: The Asia Society, 1985. This teachers' resource is packed with primary source material for teaching about the history, geography, religions, and social structures of India. Many of the activities are adaptable to any grade level. Available from The Asia Society, 725 Park Avenue, New York, NY 10021.

Jaffrey, Madhur. *Seasons of Splendour: Tales, Myths, and Legends from India*. New York: Atheneum, 1985. This selection of stories is accompanied by vivid illustrations. In these stories, myths and legends are recounted in the sequence in which they might have been told at religious festivals.

**Jensen, Anne Ferguson. *India: Its Culture and People*. White Plains, N.Y.: Longman, 1991. This book is a handy, easy-to-use reference work for teachers and possibly for students. Culture, history, and religion are given clear treatment in this overview that is recommended for those who have little background in this topic.

Kanitar, Helen, and Hemant Kanitar. *Asoka and Indian Civilization*. San Diego: Greenhaven Press, 1980. This booklet, written for students' use, presents biographical information on Asoka against the backdrop of Indian culture. Many excellent primary sources are excerpted, including several from Asoka himself.

Lunger, Norman; Katherine Randall; and William Johnson. *Early Civilizations in Asia, Africa, and the Americas*. New York: Scholastic, 1987. This paperback is excellent supplementary reading material for students. It is well illustrated with photographs, reproductions, and drawings; and contains plays, stories, biographies, and anecdotes.

**Mayer, Marianna. *The Golden Swan: An East Indian Tale of Love from the Mahabharata*. New York: Bantam Books (Bantam Skylark), 1990. One of Bantam's *Timeless Tales* series, this slender book recounts the famous story of Nala and Damayanti, praising womanhood and enduring love. Illustrations by Robert Sauber give the book added appeal.

**_The Panchatantra_. Translated from the Sanskrit by Arthur W. Ryder. Chicago:

University of Chicago Press, 1953. Ryder's classic translation of ancient tales was reissued by the publisher in a Phoenix paperback version. The *Panchatantra* is a *nité-shastra,* a work that fosters "the wise conduct of life." Though the tales can be lengthy, they have a fablelike intent and contain humor, irony, and animal characters. Meaning "five books," the *Panchatantra* has been traced to Kashmir, circa 200 B.C. When the stories were translated into Persian, they were given the title *Fables of the Bidpai.* The *Hitopadesa,* or Book of good counsel, is considered yet another version of the *Panchatantra.*

Putnam, John J. "The Ganges, River of Faith." *National Geographic*, 140 (October, 1971), 445–83. Putnam's perceptive words describe religious practices along India's Ganges River.

Ram, Govinder. *Rama and Sita: A Folk Tale from India.* New York: Peter Bedrick Books, 1988. In its authentic form, the *Ramayana* is a lengthy poem first written in Sanskrit by the poet Valmiki in the fourth century B.C. It is regarded by some Indians as a work of scriptural authority. The *Framework* recommends it specifically for tenth grade, yet some retellings and abridgments are enjoyable at this grade level. Care should be taken in selecting a version, however, since some imagery is strikingly sensual in translation. Ram's version has been used by some sixth-grade teachers. The work touches on universal themes of good and evil, authority and usurpation, and fidelity and profligacy.

**San Souci, Robert D. "Heroes in the Mahabharata." *Calliope: World History for Young People,* Vol. I, Number 3 (January-February, 1991). This article provides a clear introduction to this Sanskrit classic. More than a heroic saga, the work uses its heroes to show how people ought to live. The article is an excellent supplement to history, English, or "core" classes. For purchasing information, telephone (603) 924-7209.

Schulberg, Lucille, and the editors of Time-Life Books. *Historic India. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1968. Containing numerous photographs and reproductions of objects from antiquity, this cultural study of ancient Indian history is a good resource for teachers and students. See also *Ancient China* by Edward Schaefer and the editors of Time-Life Books.

Sharma, Rashmi. *Siddhártha Gautam, "Buddha."* Berkeley, Calif.: Vidya Books, 1990. This booklet may be used for teachers' background or students' reference. Companion pamphlets on Asoka and Hinduism are also helpful. Sharma also offers a capsule version of the *Ramayana* that gives teachers an overview of that lengthy work. This material may be purchased from the publisher at P.O. Box 7788, Berkeley, CA 94707-0788.

*"Siddhártha Gautama and Buddhism," in *Early Civilizations in Asia, Africa, and the Americas.* New York: Scholastic, 1987. This lesson constitutes Chapter 4 in this supplementary text from Scholastic's World History Program. It is written in the form of a dialogue for four characters and helps students understand Buddha's plan for self-control,

nirvana, and the spread of Buddhism. Chapter 5 of the same book, "The Mauryan Empire," is written in a similar manner and introduces Chandragupta and Asoka. It is recommended in the *Framework* for study at this grade level.

Singh, Daljit, and Angela Smith. *The Sikh World*. Needham Heights, Mass.: Silver Burdett, 1983. This book describes the origins, beliefs, places of worship, holy book, ceremonies, festivals, and special signs of the Sikh faith.

Thompson, Brian. *The Story of Prince Rama*. New York: Viking, 1985. This classic Asian epic of heroic Prince Rama's adventures is beautifully illustrated with reproductions of paintings from ancient manuscripts.

****The Upanishads*. Translated by Eknath Easwaran. Petaluma, Calif.: Nilgiri Press, 1987. The *Framework* recommends the in-depth study of Hinduism in the tenth grade, yet some study of it is essential for this sixth-grade unit. Hinduism receives notable treatment in the state-adopted textbook, *A Message of Ancient Days*. In addition to the textbook's discussion of the *Bhagavad Gita*, short excerpts from the Upanishads can also enhance students' understandings. Easwaran's translation reads simply. *The Upanishads* were first written in Sanskrit between 800 and 400 B.C. *Upanishad* means a "sitting," an instruction at the foot of a sage. More than 100 upanishads exist, though perhaps one dozen are the best known.

TimeFrame 3000–1500 B.C.: The Age of God-Kings. Alexandria, Va.: Time-Life Books, 1987. Lavishly illustrated with drawings, photographs of objects from antiquity, and maps, this book takes a global approach to history and includes material pertinent to this unit. See also *TimeFrame 1500–600 B.C: Barbarian Tides* for a chapter on the Aryan migration into India and the development of Chinese culture under the Shang and the Zhou dynasties. *TimeFrame 600–400 B.C.: A Soaring Spirit* includes two chapters, "Buddha's Message" and "The Way of Confucius," that are related to topics in this unit. *TimeFrame 400 B.C.–A.D. 200: Empires Ascendant* contains a chapter on the Silk Road and the legacy of Buddha.

*Yutang, Lin. *The Wisdom of China and India*. New York: Random House, various dates. This excellent compendium of poetry, religious writings, and other literature includes the well-known poem of Buddha, "The Light of Asia." Once featured in the popular *Modern Library* series, the book is currently out of print. Interested teachers should seek it through public libraries.

Visual and Performing Arts Resources for the Unit

Ancient Chinese Melodies. #7352. New York: Lyrichord Records. This long-playing recording can be purchased from Lyrichord Records, 141 Perry Street, New York, NY 10014, telephone: (212) 929-8234. Other music available from the same source includes #7342, *Chinese Masterpieces for the Ch'in;* #7302, *Chinese Classical Music—Ancient and Modern;* #7122, *Exotic Music of Ancient*

China; and #7376, *Indian Meditation Music.*

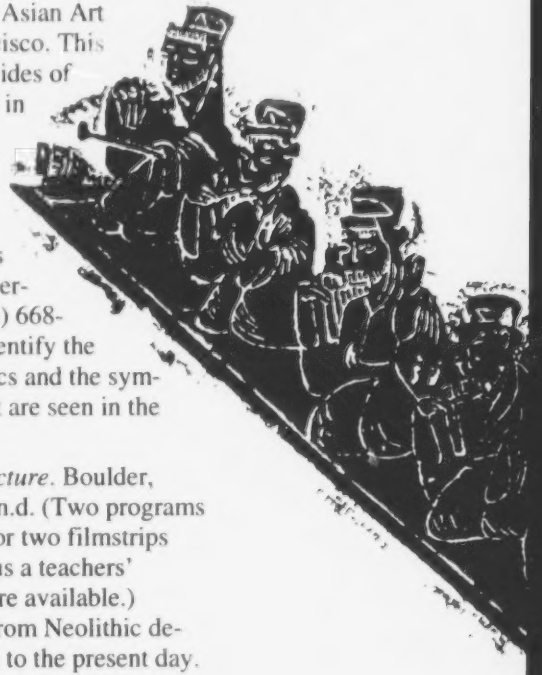
Ardley, Neil. *Music. Eyewitness Books* series. New York: Alfred A. Knopf, 1989. A series of 29 two-page spreads in this book offer color photographs of many musical instruments from the world over. The information is clearly presented in small "servings," a fact many youngsters appreciate. It is useful in more than one unit and at more than one grade level.

The Art and Architecture of China, Part 1. Boulder, Colo.: Alarion Press, n.d. This engaging sound filmstrip details the history of China up to the Tang dynasty, using its art as the principal source of information. It depicts the Confucian concepts of balance and harmony and Lao Tzu's emphasis on the importance of nature in sculpture, ceramics, paintings, and drawings. It also details the stability in the design of the Great Goose Pagoda, a Buddhist monument that "reaches" to Nirvana. It is available from social studies supply houses.

Artworks Systems, Level G. Austin, Tex.: Holt, Rinehart and Winston, 1989. This is a state-adopted textbook series that includes color overhead transparencies of artworks, time lines, study prints, and a teachers' manual. The sixth-grade materials include a transparency of the bronze statue, Shiva, King of the Dancers (Nataraja), by Tamil Nadu of the Chala dynasty, tenth century.

The Asian Art Museum of San Francisco. The following materials are available from the museum. Order from the Asian Art Museum, Education Department, Golden Gate Park, San Francisco, CA 94118.

- *Books and Other Materials on Asian Art and Culture for Children and Young Adults: A Bibliography*, 1980 ($2)
- Slide sets of 30 slides accompanied by a list of identifications ($20)
  - S-1. *The Buddha Image in Asian Art*
  - S-2. *Man and Nature in Asian Art*
  - S-3. *Animals in Chinese Art*
- Resource packets for teachers' workshops. Included in each packet are 20 slides, an informative text, charts, drawings, maps, and suggested classroom activities. (Packets are $15 each.)



The Buddha Image. The Asian Art Museum of San Francisco. This is a collection of 30 slides of Buddha figures found in the Asian Art Museum's Avery Brundage collection. They are available through the museum's Education Outreach Services, telephone: (415) 668-6314. Students can identify the common characteristics and the symbols of Buddhism that are seen in the slides.

Chinese Art and Architecture. Boulder, Colo.: Alarion Press, n.d. (Two programs on one videocassette or two filmstrips and audiocassettes plus a teachers' manual and a poster are available.) China's art is traced from Neolithic designs of animal spirits to the present day. The philosophies of Confucianism, Daoism, and Buddhism are explained simply and illustrated in the art of the

Han, Tang, and Song (Sung) dynasties. The student is taken along the Silk Road traveled by Marco Polo in 1275. Information on the Ming and Qin dynasties is also included.

Chinese Painting (a 30-minute videocassette with guides). Students gain new insight and understanding of Chinese culture through the study of Chinese landscape paintings. The philosophical approach employed and the unique manner in which these works are viewed in this video contribute to students' understanding. Also explored are calligraphy and its correlation with painting. Available from Communacad, Box 541, Wilton, CT 06897.

Discover Art, Grade 6. Worcester, Mass.: Davis Publications, Inc., 1987. This state-adopted textbook series for grades one through six features editions for pupils and teachers. The sixth-grade book includes a lesson on oriental painting.

The Four Vedas. #4126. Washington, D.C.: Smithsonian Folkways Recordings, n.d. This recording can be used with the study of Hinduism. Recording #4431, *Religious Music of India*, would also be helpful. Both are available on audiotape or long-playing records from Smithsonian Folkways Recordings, 416 Hungerford Drive, Rockville, MD 20850.

Global Art Slide Sets: China. Boston: Sandak, n.d. Ten color slides of artifacts from the Shang dynasty (1300–1000 B.C.) to the fourteenth century A.D. are available in this series, including works in bronze, and lacquer, ceramic, and silk paintings. Order from Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990.

Glubok, Shirley. *The Art of China.* New York: Macmillan, 1973. The history and cultural background of Chinese art from prehistoric times to the present are traced in this book. See also *The Art of India* by the same author.

Mittler, Gene A. *Art in Focus.* Mission Hills, Calif.: Glencoe Publishing Company (Macmillan), 1989. This textbook for the middle- and high-school grades includes a chapter on the art of China and Japan.

**Musical Instruments of the World.* New York: Facts on File, 1976. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful throughout sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

Music of the Orient, The Spectrum of Music series, teacher's edition, grade eight. New York: Macmillan/McGraw-Hill, 1980. This old music textbook has two short sections that are pertinent to this unit and that introduce the music of China and India. Music examples for listening are currently available on two recordings sold separately from the textbook. For purchasing information, contact the publisher, 2250 Ygnacio Valley Road, Suite N1, Walnut Creek, CA 94598, telephone: (510) 935-1511. The book's international standard book number (ISBN) (0-02-293220-8) as well

as the number for the two recordings (0-02-291610-5) should be used when inquiring.

Oriental Art. Boston: Sandak, n.d. This set of 15 slides includes masterpieces of painting and sculpture from Japan, China, and India. Order from Sandak, 70 Lincoln Street, Boston, MA 02111, telephone: (617) 423-3990.

Ragans, Rosalind. *Art Talk.* Mission Hills, Calif.: Glencoe Publishing Company (Macmillan), 1988. This state-adopted textbook includes Chinese art in a chapter on non-Western cultures and a lesson in calligraphy.

Sachs, Curt. *The History of Musical Instruments.* New York: W. W. Norton, 1940. Sachs's work continues to be a mainstay for this area of research. Chapters cover major time periods, and examples connect with a variety of cultures. Not for use by sixth graders, the book should be sought through public libraries by teachers of music and history.

Shorewood Fine Art Reproductions, Inc., 27 Glen Road, Sandy Hook, CT 06482. *One Hundred Children at Play* is a Chinese print from the Southern Sung dynasty that is pertinent to this unit and is available from this firm.

Sullivan, Michael. *The Arts of China.* Berkeley: University of California Press, 1984. Chinese art is studied in its political and social setting in this book.

Teaching About China: Cultural Expression. Stanford, Calif.: Bay Area China Education Project, 1983. This is an annotated bibliography for teachers and students with listings for art, music, literature, and theater.

Confucian Thought Permeates China's History

With the decline of the Zhou dynasty in the eighth century B.C., strong central leadership in China waned. Rival baronies vied for power, and the chivalry of the past gave way to treachery and mass slaughter. The rural order broke down, as many peasants found farm life unbearable with the nobility at war. Many were forced to migrate to the cities, and this resulted in a fragmentation of the family. Confucius turned to China's earlier history to understand what had held its society together. He believed that a period of "grand harmony" had once existed, but since then China had reached a point at which individuals emerged who were guided by their own self-interests. People had lost not only a sense of identity with society as a whole but also a concern for its welfare. The empathy and benevolence that marked the past were missing. Confucius studied China's history for clues to this decline. Through this study he saw a need for people to accept once again the burdens of social and civic responsibility.

Confucius felt that only through traditions of education and proper behavior could China correct its problems. To achieve harmony in society, he taught that each individual must measure the feelings of others by his or her own. "What you do not want done to yourself, do not do to others." Further, one had to accept the dignity of human life, feeling both humanity toward others and respect for oneself. To achieve balance in their lives, individuals needed to concentrate on moderation, not too much pride, not too much humility, not too much pleasure, not too much pain. In this way self-indulgence would be avoided. The sense of duty that characterized the Five Relationships in one's social life existed in all aspects of life. According to Confucian doctrine, the key was the family. Those virtues that were proper for the family were the key to harmony in society. A ruler should be like a father to subjects, a model for them to follow. His people, on the other hand, owed him the respect a son owes a parent. Rulers should be above reproach, and their behavior should provide moral examples for their people to follow. Furthermore, governmental officials should have the highest levels of education so they might govern wisely.

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Students need to develop a sense of appreciation for the widespread application and enduring nature of Confucian teachings. Although he died believing he had failed in his quest for a more dignified human order, for 2,500 years his teachings have influenced Chinese thought and behavior. Confucius's ideas, passed on by students such as Mencius (circa 372–289 B.C.), endowed the Han dynasty (206 B.C.–A.D. 220) with a moral imperative to correct the wrongs of the preceding Qin dynasty. Confucian classics became the core curriculum for all levels of education and the subject of thorough examinations for government officials. With Confucian ethical foundations, sagacity, filial piety, and a consciousness of duty, a new political order was created under the Han, one that was based on responsibility and trust. It became the duty of government not only to provide food and maintain discipline and protection but also to educate and mold the morality of the people. Society was organized into an interdependent cooperative of farmers, merchants, scholars, and artisans, all working to serve the public good. By the end of the Han dynasty, 30,000 students had attended the imperial university. As a result of the near deification of Confucius, teachers, the emperor, and parents were the most revered and respected authorities of the time. Later, during the Sung dynasty (A.D. 1060–1279), classical Confucian thought was revitalized and applied to the concerns of government. The democratization of education, full implementation of the examination system, and the promotion of a literary gentry of professional bureaucrats were its hallmarks.

The permeation of Confucian thinking into Chinese society is evident in many ways. Ancestral records have survived the Cultural Revolution of the 1960s, the respect of the people for a paternalistic government still exists, educational mobility continues to be determined by competitive examinations, and the system of justice emphasizes mediation instead of punishment, wherever appropriate. The emphasis on loyalty and cooperation in the family takes precedence over all other relationships. The role of a woman, particularly in rural areas, was one of inferiority and passive support to her husband and in-laws and one of caregiver to her children. That these or similar practices still exist in East Asian countries testifies to the widespread acceptance and endurance of Confucian values.

Religions and philosophies often have complementary or common beliefs and principles. That individuals can espouse Confucianism along with Buddhism, Shintoism, or Taoism is testimony to the widespread acceptance of Confucian ethics throughout Asia. A

study of Confucius as a teacher might allow students to compare his style of teaching and principal beliefs with those of Socrates, Plato, and Aristotle, as well as to compare the times in which he lived to those of the Hebrew judges.

Kano Tan'yu. *Confucius at the Apricot Altar and His Two Disciples.* Japan, Edo period. Reproduced by permission of the Museum of Fine Arts, Boston, Fenollosa-Weld Collection.

Appendix IV-2

The Emperor and Good Government

Confucius believed that good government is very important. If government is bad, people find it hard to lead good lives. This story tells about his belief.

> One day Confucius saw a woman weeping by a tomb. He said to her, "You weep as though you are very sad."
>
> "So I am," replied the woman. "In this place, my husband's father was killed by a tiger. My husband also was killed by a tiger, and now my son has been killed, too."
>
> "If this is so, why do you not leave this terrible place?" asked Confucius.
>
> The woman replied, "Here there are tigers, but at least the government is not bad."
>
> "My pupils," Confucius taught, "hear and remember. Bad government is worse than a fierce tiger!"

Confucius taught that the people should treat the emperor as they would a parent. They should do just as he wishes. They should show their respect for him. People who came before the emperor had to kneel and bow deeply. They had to touch their heads to the floor three times. This way of bowing showed great respect. It was called the *kowtow*.

The emperor was above the people, but Heaven was above the emperor. So the emperor owed respect to his superior, too. He was expected to obey the Will of Heaven. He could do so by ruling wisely and well. An emperor who obeyed the Will of Heaven would have happy people. Heaven would bless his rule.

Confucius told a ruler, "If you are good and want only what is good, then the people will be good." Then Confucius used this example to show what he meant: "The ruler is like the wind. The people are like the grass. The grass must bend in the direction the wind blows."

The emperor had to work hard to give good government, said Confucius. He did not believe that ordinary people should share in government. Still, he thought that the ruler should listen to complaints from the people. Then the ruler would know better how to make

Source: *Four World Views, Concepts and Inquiry: The Human Adventure* series, Learner Verified Edition II, pp. 33–35. Prepared by the social science staff of the Educational Research Council of America, Mary Catherine English, Editor in Chief (Allyn and Bacon, 1975). Used by permission of the Center for Learning, 21590 Center Ridge Road, Rocky River, OH 44116.

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the people happy. Confucius told a little story about monkeys. It was his way of explaining how a ruler might try to please his subjects.

> "There was once a keeper of monkeys," said Confucius. "The keeper decided that each monkey was to have three cups of nuts in the morning and four cups at night. The monkeys did not like this arrangement. The keeper said that they might have four cups in the morning and three at night. The monkeys were all pleased with this. The number of the nuts remained the same, but the keeper had arranged them to please the monkeys."

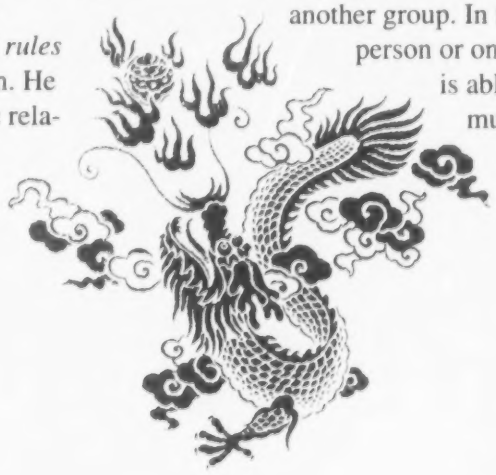
Confucius did not say how a government should be organized. He did not say what rules the government should follow. He thought the emperor should make those decisions. He believed that a good ruler would give the people good government. It made no difference how much power the ruler had. If the ruler was good, the government would be good.

Confucius devised *rules of conduct* for a nation. He built these rules on the relationships between people. Confucius said:

> A good husband, brother, father could not fail to be a good citizen.
>
> A good ruler would rule good subjects.

This philosophy is different from the idea of government in the United States. According to the American idea, people are not completely good. No matter how hard they try they sometimes do wrong things. If one person has too much power, he or she might use the power in a bad way. That is why there is a *separation of powers* in the United States.

In the United States, some powers are given to the national government. Other powers are given to the state governments. Within the national and the state governments, the powers and duties are divided among different groups of persons. The power held by one group balances the power held by another group. In this way, no one person or one group of persons is able to have too much power.



Unit V

East Meets West: Rome

(See pages 60–61 of the *History–Social Science Framework.*)

Suggested Time for the Unit: 8 weeks

Topics in Unit V:	**Suggested Time:**
■ History and geography of the Roman Republic and Roman Empire, including Julius Caesar and the Pax Romana	15 class periods
■ The rise, spread, and basic tenets of Christianity; selections from the Christian Bible	14 class periods
■ The legacy of Rome in the arts architecture, engineering, religion, philosophy, and law	6 class periods
■ Selective review of civilizations studied; what we inherited from Rome and Christianity	5 class periods

Sample Topic:	**Suggested Time for the Topic:**
The reign and death of Julius Caesar and aspects of the fall of the Roman republic	3–4 class periods

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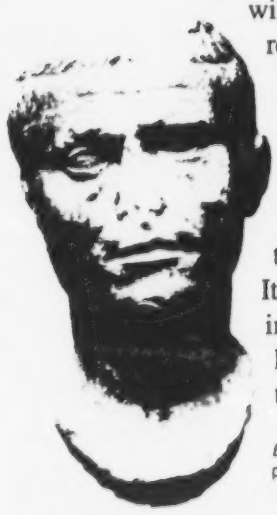
Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.
Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

The topic of Julius Caesar follows the study of the Roman republic, its origins, institutions, imperial expansion, economic and social situations, and physical geography. This background will help students understand the factors that led to Caesar's rise and fall and to the eventual establishment of an imperial system of government. Students' grasp of chronology will be aided if they are able to recall Caesar as a pivotal figure in the change from republic to empire.

The topic dramatizes and personalizes, in the study of one man's spectacular career, the forces behind this change. It demonstrates the fateful importance of individuals in history, but also explains how the individual's power to change things depends on the combination of many deeper, older forces at work in his time. Students will see in Caesar's time the seeds of many of the problems blamed for the decline and fall of Rome several centuries later. Caesar's insistence on total control over Rome's destiny was based, at least in part, on the belief that Rome needed strong, farsighted leadership and could no longer tolerate the slow decision-making process of a self-serving Senate. Rome could hardly afford to pay nominal tribute to the pride of an outdated aristocracy. It could no longer ignore the needs of growing numbers of the poor and landless. Nor could it rest on the laurels of its empire while barbarians pounded away at the frontiers.



Blucher Caesar. Reproduced by permission of the J. Paul Getty Museum.

Teachers should help students see how an anxiety-causing controversy played out between the ideals of republican government and old Roman virtues on one hand and the desperate need for order during a time of turmoil and travail on the other. Students should begin to understand the challenge in assessing Caesar solely in terms of a demagogue, a benevolent dictator, or a military genius who used opportune advantage to assume power similar to that of the dreaded kings in Rome's olden times.

Caesar believed that his aims and reforms could be accomplished only if he were allowed to implement his plans without interference from the Senate. It

is said that during the civil war with Pompey's forces, on hearing Metellus's objections to his demand for money from Rome's treasury, Caesar remarked, "If you don't like what is being done, get out of the way for the present. War has no use for free speech. . . . (Y)ou are my prisoner, you and all the rest of the party acting against me whom I have in my hands." With that he ordered his soldiers to break down the doors to the treasury.[1]

Students also should discuss what Cicero meant in his letter to Papirius Paestus when he wrote "I see no reason for . . . being alarmed: except the fact that, once departure has been made from law, everything is uncertain; and nothing can be guaranteed as to the future which depends upon another man's will, not to say caprice."[2]

1. Plutarch, "Caesar," in *Fall of the Roman Republic*. New York: Penguin Paperback, 1958, p. 279.

2. *Letters of Marcus Tullius Cicero*, THE HARVARD CLASSICS series, Vol. 9. Translated by E. S. Shuckburgh, edited by Charles W. Eliot. New York: Collier, 1909, p. 156.

Cicero's words may be considered also in light of the unrest that followed Caesar's assassination. Somehow Rome endured another 13 years of civil war before the clever Octavian appealed to popular longings and obtained absolute rule as Augustus—consul, tribune, high priest, and senator, rolled into one. A veneer of republicanism was maintained, but it was clear where the power rested. The enthusiasm and strength of the teacher's own storytelling and commentary can contribute significantly to students' enjoyment of this dramatic and vigorous era.

Through the use of various resources, students will consider Caesar as statesman, general, and person. They will examine his achievements and accomplishments as well as the flaws in his performance and character.

Pages 417–18 and 430–31 of *A Message of Ancient Days* pertain specifically to Julius Caesar. "Greece and Rome," Lesson 4 of Chapter 13, pages 420–25, may be used following the culminating activity but before a full

Coordination with State-Adopted Textbooks

Chapters 13, 14, and 15 of the state-adopted textbook, *A Message of Ancient Days* (pages 392–486), focus on the rise and decline of the Roman republic and empire and include the rise and spread of Christianity. If the Christianity portion of Chapter 10, Lesson 3 (pages 315–18) was not studied in Unit III, it should be introduced in this unit.

study of the Roman Empire is continued.

Presentation and Activities

Beginning the Topic

In order for students to gain a fuller grasp of Julius Caesar's significance and before they delve into the sample topic, they will need an understanding of Roman values, lore, republican ideals and structure and early Roman history. Consequently, the first few activities in "Beginning the Topic" are intended for teaching prior to beginning the actual study of Caesar. In this way, the course model demonstrates how learnings can be cumulative, leading toward a clearer understanding of later historical and cultural events. Supplementary materials are coordinated with textbook readings in order to cover the topic more thoroughly.

As students study the history of early Rome, they experience some of the "hero tales," or legends that illustrate the valor, courage, and loyalty that Romans admired in their leaders. Students will later compare and contrast Caesar in relation to the Roman ideals and heroes exemplified in these legends.

Among the history-based legends that helped form a Roman "cultural literacy" and which are specifically recommended here are "Horatius at the Bridge," "Brutus and His Sons," and "Cincinnatus, the Man from the Plow." Students may read these stories independently or aloud in class, or teachers can read them to the class.

The first two tales are associated with the era of King Tarquin the Proud (see *A Message of Ancient Days*, pages 397–98) and are estimated to have transpired in 507–506 B.C. The story of Cincinnatus is told in connection with the wars with the Aequians, circa 458 B.C. (see *A Message of Ancient Days*, page 416). After hearing or reading these and other tales, students may consider such questions as:

- What virtues are inherent in Horatius and Cincinnatus?
- Why would Romans admire Cincinnatus, particularly for his use of power?
- What examples of courage do we admire today?
- How does the story of Brutus illustrate the Roman value of loyalty to law?
- What qualities in political and military leaders did Romans hold in esteem?

The World's Great Stories: 55 Legends That Live Forever, retold by

Zeus. Reproduced by permission of the J. Paul Getty Museum.

Louis Untermeyer, contains the Horatius and Cincinnatus stories (pages 87 and 104) as well as a complementary tale, "Mucius of the Burning Hand" (page 94). The story of Brutus and his sons is contained in *The Ancient World* by Ira Peck, Elsie Bauman, and William Johnson (Scholastic World History Program, 1986) under the title "A Father's Choice," page 160. Untermeyer's retellings are appropriate for core literature, and other stories in the collection are useful throughout the sixth-grade course. The storytelling activity described in "Extended and Correlated Activities" in this unit (page 175) may be used in studying the legends, or the tales may be illustrated or enacted by students instead.

In conjunction with these stories, students should learn about those ideals sometimes referred to as "the ancestral ways" or "the old Roman values," which were considered essential to the welfare of the Roman republic. *Virtus,* for instance, was the ideal of bravery and valor in the face of difficulties. *Labor* meant the dignity and happiness of labor (agricultural labor especially), not only for individual citizens but for all of Rome, because early republican culture acknowledged a love of the land, valued rural life over urban life, and endorsed the proper use of natural resources, much as did colonial and Jeffersonian ideas in the United States. *Pietas* (piety) included not only humility before the gods but also love of country, proper behavior toward one's parents, and a strong sense of duty in religious and social matters. *Fatum* (oracle) was the belief in Rome's destiny—its mission to maintain freedom, order, and justice and to withstand barbarism. How are these values exemplified in the legends studied? The teacher may emphasize in later studies how such historical figures as Scipio Africanus (*A Message of Ancient Days,* pages 414–15), Cato the Younger, Cicero, and Caesar won admiration from Romans because of their embodiment of some of these ideals.

Later, as students study the structure of Roman republican government (see *A Message of Ancient Days,* pages 406–11), they will need to review the terms *monarchy, tyranny, oligarchy,*

and *democracy*. These terms should have been introduced earlier in the study of Athenian democracy (see *Message*, pages 339–41). What are some arguments for or against the type of government represented by each of these terms? Groups of students are formed. Each group is assigned one of these four terms and the groups' members then debate the relative merits of the forms of government that the terms represent. Then, students are led in reading "What Cicero Said About Government," a capsule of one leading Roman's beliefs.

A Capsule of What Cicero Said About Government

When there is a king, only the king has many rights. The people have only a small share in deciding. In an oligarchy, the power does not belong to all the people. In a democracy, it is hard for individuals to rise as leaders.

King Cyrus of Persia believed in one-person rule. He was a just and wise man. But rule by one person can easily become tyranny. The government of Massilia is an oligarchy. It is run by a few leaders. But for the common people, this government means something like slavery. Look at the Athenians and their democracy. They did not allow one person to rise above the others. So they did not have strong leaders. Their state became weak.

Kings can appeal to us by being kind and fatherly. Oligarchies can be efficient, fair, and intelligent. Democracies can promise freedom. So it is hard to make a choice. I do not approve of any of these alone. I would like a government that combines all three.[3]

At this time, it should be pointed out to students that Cicero lived in a later period of the Roman republic. (An article on Cicero, useful when studying the fall of the republic, is found in *Calliope* magazine, Vol. X, January, 1990.)

Using the chart on the next page, students are led to observe how Romans created a complex, *mixed government* in an attempt to combine the best elements of several types in a mix that would result in separated, shared powers. This chart should be transferred to a sheet of butcher paper and displayed in the classroom for later comparison with the "dictator" chart in "Developing the Topic" in this unit. The activity entitled "Polybius, World Traveler and Historian" in Gerald Danzer and Mark

3.Source: *Greek and Roman Civilization*, Learner Verified Edition II. Needham Heights, Mass.: Allyn and Bacon, pp. 76–77, *Concepts and Inquiry: The Human Adventure* series, 1975, Mary Catherine English, Editor in Chief. Used by permission. (The rights to this series are now held by the Center for Learning, 21590 Center Ridge Road, Rocky River, OH 44116.) Cicero (106–43 B.C.) was a republican author, philosopher, politician, and lawyer who opposed Caesar at every turn in his career. He was deeply concerned that the Roman government retain its republican form. Cicero was exiled and finally put to death for his opposition to the trend to dictatorship in the Roman state. His writings remain as one of the major sources of Roman political theory. Cicero felt that his greatest achievement was serving as consul in 64–63 B.C. He believed that he had saved the state from a conspiracy led by Lucius Sergius Catilina. For this the Senate awarded him the title *Pater Patriae* (father of the country), an honor Cicero cherished most highly.

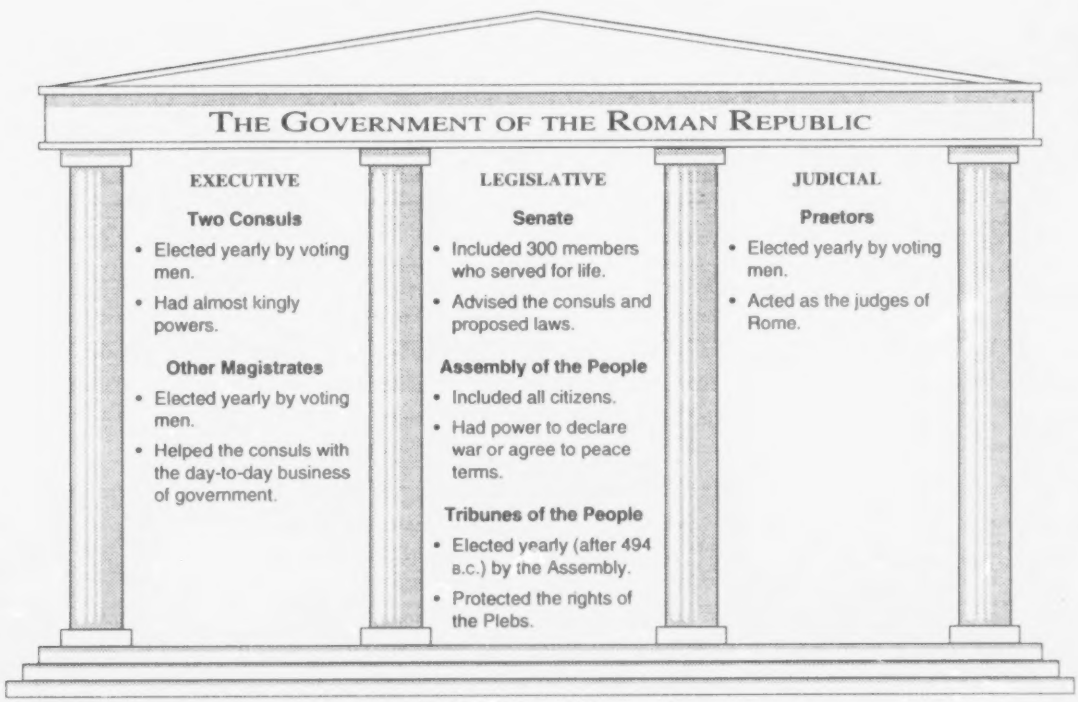
Newman's *Slices of Time* uses an excerpt from a primary source that is commendable for this study. Ordering information is given in the resources section for this topic.

The following questions regarding mixed government point up key topics for research, homework, and short essays. These essays can be preceded by group discussions and a brief lecture.

How can a mixed government help prolong the life of a free society?

Compare and contrast judges and juries of Athens, Rome, and the United States. Which most resemble the idea of "rule of law"?

Identify similarities and differences between terms of office of Roman and U.S. senators and between the two parts of the legislative branches in Roman and U.S. government. The consul in Rome seems most like which U.S. government office? In what ways?


THE GOVERNMENT OF THE ROMAN REPUBLIC
EXECUTIVE
Two Consuls
• Elected yearly by voting men.
• Had almost kingly powers.
Other Magistrates
• Elected yearly by voting men.
• Helped the consuls with the day-to-day business of government.
LEGISLATIVE
Senate
• Included 300 members who served for life.
• Advised the consuls and proposed laws.
Assembly of the People
• Included all citizens.
• Had power to declare war or agree to peace terms.
Tribunes of the People
• Elected yearly (after 494 B.C.) by the Assembly.
• Protected the rights of the Plebs.
JUDICIAL
Praetors
• Elected yearly by voting men.
• Acted as the judges of Rome.

Source: *Greek and Roman Civilization*, Learner Verified Edition II. Needham Heights, Mass.: Allyn and Bacon, pp. 78–79, *Concepts and Inquiry* series, 1975, Mary Catherine English, Editor in Chief. Used by permission of the Center for Learning, 21590 Center Ridge Road, Rocky River, OH 44116.)

Who were the plebs and the patricians? Briefly describe the plebs' strike in 494 B.C. and its outcome, especially the newly gained rights. (See *A Message of Ancient Days*, pages 407–09.) Why did the plebs insist that Roman laws be written down?

What Greco-Roman influences can be seen in U.S. symbols, architecture, and money, as well as in the decor of federal legislative buildings? One example is the fasces, Roman symbols of authority, that grace both sides of the speaker's rostrum in the U.S. House of Representatives. The fasces are sometimes visible during State-of-the-Union addresses.

As in all previous units in these grade six course models, activities that center on geography should be woven throughout the study. At the beginning of every unit, teachers will need to introduce, review, or check students' locational skills in relation to the civilizations they are studying. Early in Unit V, students are given individual outline maps of the Mediterranean region, and

a "wall map" version of the same map is displayed in the classroom. Students volunteer to go to the wall map and identify key areas that will be necessary to the study of the unit. These include maps of the Mediterranean Sea, Italy, Rome, Sicily, Carthage, Spain, and Gaul. Once areas are located, a sticky label is affixed to the correct area on the wall map as students label their own individual maps at their desks. Where is the Mediterranean region located in relation to the areas studied in the previous unit (Unit IV)? This activity can be followed by a discussion of the Latium Plain, its characteristics and advantages, and the city-state makeup of the Italian peninsula during the time of the Roman kings. By using color codes or different printing styles, students label their maps with both historic and present-day place names, such as Gaul (France) and Carthage (North Africa). (See *A Message of Ancient Days*, pages 398–99.) The students' maps are kept in folders for use later in the study.

As the study progresses and the Roman republic expands to overseas regions, students develop legends for their maps to indicate areas, regional characteristics, and time periods of expansion. The republic's decline and the empire's power and influence are incomprehensible without an understanding of its territories, and students should be engaged in tracking geographical developments over time. Such episodes as the Punic Wars and Gallic Wars allow students to research Rome's growth and evolving political geography.

Students develop their maps throughout Unit V, considering how physical geography and political conditions encouraged or facilitated conquest. For instance, why was Carthage considered by Romans to be an important prize during the Second Punic War? Students also should consider how physical characteristics create or constrain a region and influence its actions; e.g., why was a navy important to Rome, how did rivers or alps offer "natural boundaries," and what geographical conditions did Hannibal take into account when he marched on Italy? Sometimes, literature can enrich these discussions, such as the story of Hannibal in the aforementioned *The World's Great Stories: 55 Legends That Live Forever* or Marcus B. Christian's poem "Song of Hannibal: Rome" from Arna Bontemps's collection, *Golden Slippers*. Students may write biopoems or character sketches (see pages 173–74) of Hannibal, which can incorporate geographical references.

When the study of Unit V is concluded, environmental issues that existed in the later days of the Roman empire (such as soil erosion and depletion, drought and flood devastation, and

earthquakes and volcanoes) may be compared to similar concerns in California today. Students can write reports comparing Rome's and California's physical landscapes, using maps for comparisons. Examples might include Mediterranean climate, droughts and floods, eroded and expended soils, seismic conditions, and the location of both north-south and east-west mountain ranges such as the Apennines, Alps, and Klamaths.

Once students begin to study the fall of the Roman republic (see *A Message of Ancient Days,* pages 416–18), it is essential that they develop empathy for the times and conditions. The fictional story of Firmus (Appendix V-1) helps students understand the hardships of the times leading up to Caesar's rise. As an outgrowth of their readings, students can produce their version of a Roman newspaper, recording events that transpired during the republic's decline. Groups can be assigned responsibility for a different section of a single issue of the paper. Students then write articles on appropriate subjects for their sections. Sections might include news from the outer reaches of Rome's territory; news of leisure, recreation, and sports; religion; life-styles; news of government or news from the Forum; and "person in the street" interviews that reflect changing and conflicting attitudes. Topics should include the breakdown of the "ancestral ways" and how Roman society, with its classes and various "old" and "new" Romans, was further factionalized by those who welcomed the new ways, wealth, and power and those who strove to preserve or salvage the ancestral ways. The Firmus story and such books as Anthony Marks and Graham Tingay's *The Romans*, in the *Usborne Illustrated World History* series, provide information that may be expanded into articles and interviews.

Roman fresco, first century A.D. Reproduced by permission of the J. Paul Getty Museum.

This activity provides training and practice in writing and research as students gather and organize information, draft articles, and work with others to revise, edit, and publish them. If final copies of articles are written on strips of paper, they can be pasted onto newspaper columns. High

school journalism students might be recruited to assist with the layout. Teachers can incorporate computers as a part of this activity. It is important that students have opportunities to read and discuss each other's newspaper sections.

The historical course of Rome was profoundly affected by events surrounding the life of Julius Caesar.

1. Students will have encountered the name of Julius Caesar when reading about the fall of the republic in *A Message of Ancient Days* on pages 417–18. Because teachers may want students to have at least some familiarity with him before he is formally introduced as a topic, the textbook's readings can be supplemented by such books as George Ochoa's *The Assassination of Julius Caesar* and portions from Caesar's own writings.

   Later, in preparation for beginning the sample topic, the teacher elicits the assistance of three older students from upper grades who are capable of reading aloud (or reciting) effectively and independently. Each student is given a copy of "Caesar: Three Views" (from Ira Peck's *The Ancient World,* Scholastic World History Program, 1986, pages 171–75) and is assigned one of the three roles: the soldier, the worker, or the senator. They rehearse their parts beforehand for later delivery to the class, as described below. If costumes are easily available, they may be used for greater impact.

2. On the day when the topic of Julius Caesar is introduced, a large replica of a Roman coin showing the wreathed head of Caesar, made of construction paper or poster board, is displayed on a wall in the classroom. The side showing is silver in color, with a clear profile of Caesar. The underside, not visible at this time, shows a similar profile that is tarnished with smudges and smears. This visual aid is used to symbolize the opposing attitudes toward Caesar.

   The first session opens with an account of a *dramatic moment* in history: an account of the assassination of Julius Caesar. Caesar had been dictator only a few years when this fateful and decisive event occurred. Students view between five and ten minutes of the assassination scene from the 1953 MGM film version of Shakespeare's *Julius Caesar.* This viewing may be preceded with a selected reading to establish the scene for students. The opening of Roger Bruns's biography, *Julius Caesar* (Chelsea House, 1987), from page 13 through the top of page 15; page 430 of *A Message of Ancient Days;* or a portion from "Remembering Julius Caesar" from *Voices from*

World History, Level F (Steck-Vaughn, 1991, pages 20–23), may be used to set the assassination scene.

Why in a society that prided itself so much on honor, loyalty, and rule of law would Caesar's colleagues and close friends decide their only choice was to publicly murder him? What in Rome's past had foreshadowed this moment? What did it mean for Rome's future? To gain an idea of how such a situation could come about, students first will discover reasons why Caesar was admired; in the next session they will determine reasons why he was disliked.

Students are given a handout, "Two Sides of Caesar" (Appendix V-2), which they use throughout the next two days as a means of focusing their thoughts and recording important points and impressions. To begin the study, students imagine themselves as Roman citizens standing in the Forum. They are to hear several people address the crowd. At this point, two of the previously selected students are brought into the classroom to deliver the soldier and worker monologues from "Caesar: Three Views." Students listen to the two speakers and afterward discuss reasons why these persons held Caesar in such strong favor. The teacher points out that the Roman citizenry held a variety of opinions regarding him, not simply the two perspectives just heard.

So that students gain a stronger understanding of Caesar's life and deeds, the teacher tells or reads aloud a "story biography" of Caesar: "Julius Caesar, The First Emperor of Rome." The story, included as Appendix V-3 to this unit, may be used for this purpose, or teachers may develop a story based on selected passages from George Ochoa's aforementioned book. As students listen, they make notes of the admirable traits of Caesar presented in the story.

After the reading, the teacher elicits students' observations. Students are asked to draw from their knowledge of Roman legends and history and name the traits of Caesar that probably were admired by the Romans. What traits did he have in common with such legendary or historical figures as Horatius or Scipio Africanus? How did Caesar finally bring order and stability to a disordered Rome? These discussions help students understand Caesar's popularity with many Romans. The teacher also can share the transparency "Caesar's Accomplishments" (*Rome,* Book I, by Marilyn Chase) to conclude the discussion.

For homework, students are assigned to review their notes and to

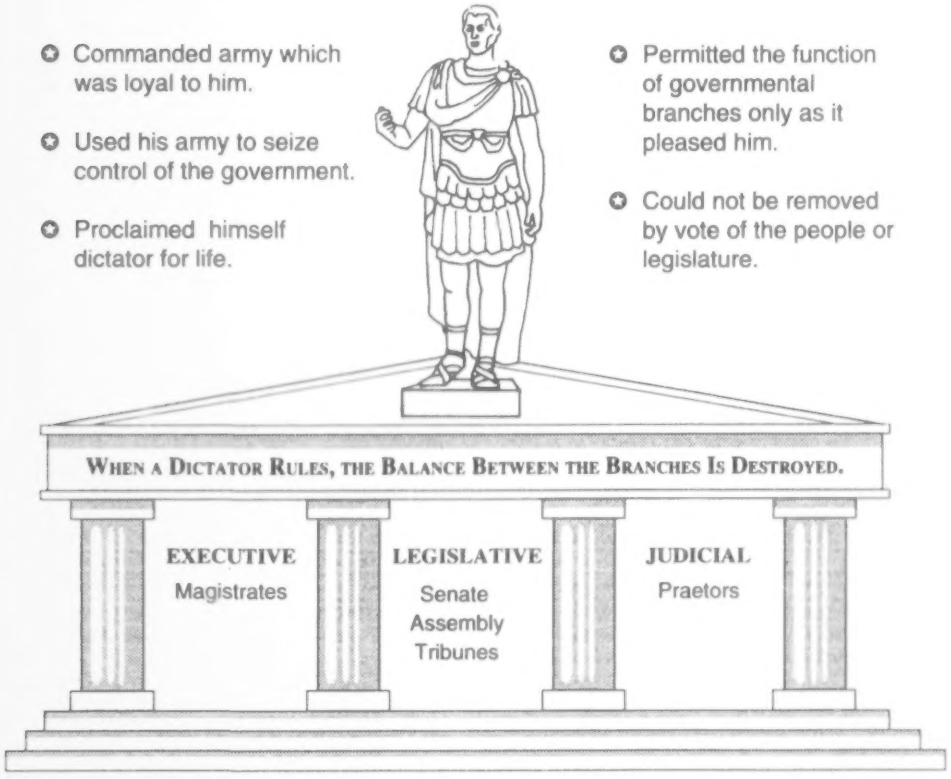
engage in research to find further information about Caesar. Resources compiled by the teacher or the school's librarian, such as copies of encyclopedia articles or short biographies, can be used for this research. Students can list five significant events in Caesar's rise to power and consider possible reasons why Caesar might have been disliked instead of admired. They should understand that the assignment is preparatory to the next day's activities. (See Appendix V-2, "Two Sides of Caesar.")

B

Developing the Topic

At the beginning of the second session, the teacher reverses the replica of the coin described earlier,

Roman Government Under Julius Caesar


Commanded army which was loyal to him.
Used his army to seize control of the government.
Proclaimed himself dictator for life.
Permitted the function of governmental branches only as it pleased him.
Could not be removed by vote of the people or legislature.
When a Dictator Rules, the Balance Between the Branches Is Destroyed.
EXECUTIVE
Magistrates
LEGISLATIVE
Senate
Assembly
Tribunes
JUDICIAL
Praetors

revealing the smudged, tarnished profile of Caesar. The focus of this session will be "the other side of the coin," the unattractive character traits embodied in the same leader.

The older pupil who was previously selected to read the senator's part from "Caesar: Three Views" now delivers the monologue. This viewpoint is briefly discussed and contrasted with those of yesterday's speakers.

When Caesar declared himself dictator for life, his action was in direct violation of the principles of a constitutional republic. The chart depicting Rome's republic (used earlier in "Beginning the Topic") is now contrasted with the new chart on page 167. The charts should be displayed side by side and their differences discussed.

Written on the chalkboard are the quotations from Caesar and Cicero given on page157 in "Uses and Significance of the Topic." The meaning of these statements should be discussed after comparing the two charts. Contrast Caesar's handling of power with that of Cincinnatus, who was studied earlier. How does Cicero's observation apply to any dictatorship, not only Caesar's? "Establishing Peace and Order," in *A Message of Ancient Days,* page 431, may be used as background for this discussion. Teachers may read aloud to students Suetonius's comments on Caesar's abuse of power, explaining some of the less familiar phrases or terms. (See pages 127–28 in *Aspects of Western Civilization,* Vol. I.)

Relief of two magistrates. Reproduced by permission of the J. Paul Getty Museum.

The teacher can devise and prepare a transparency of Caesar's faults as a foil for the "Caesar's Accomplishments" transparency suggested for use near the end of the first session. These faults may include instances of Caesar's vanity, political marriages, hunger for power, demagogy, and dissolution of republican ideals.

Based on this discussion, students now meet in groups of two or three to research and "build a case" for or against Caesar. In addition to their "Two Views" note sheets, students will need access to encyclopedias; multiple copies of Graham Tingay's paperback, *Julius Caesar;* George Ochoa's *The Assassination of Julius Caesar;* relevant maps of the area; and other reference works. Their approaches in preparing their cases should be based on a simple premise, which they agree on and try to support, such as:

Caesar as a demagogue (a person who pleases people in order to gain or keep power)

Caesar as a man of Roman virtue

Caesar as a great leader or general
Caesar as a power-hungry man

With some classes, teachers may prefer to prepare beforehand two statements putting forward opposing viewpoints, then allow students to choose which one they will support—this gets students more quickly into the process of developing supporting arguments.

It is not necessary that an equal number of student groups choose "for" or "against." The purpose is to have students examine Caesar's life and career, to see why he was loved or despised, and to see how estimations of the same characteristics are often controversial because they are perceived in different lights.

The completion of this activity is assigned as independent homework, with student groups meeting briefly the next day to merge and finalize their ideas.

During the third session, groups give brief oral reports of the cases they built. In light of Caesar's leadership skills and his popularity with the military and many commoners, could he have been successful in both preserving the republic and giving it needed reforms? Why do you think he did not?

A dramatic device may be used to conclude "Developing the Topic." Just prior to Caesar's assassination, the future of Rome was a matter that worried many of its citizens. "Will the republic ever be restored?" was a question discussed in dinner circles, between neighbors, among senators, and on street corners. Just as we wonder about problems in our time, so the Romans worried and shook their heads over the future of Rome.

Holding up a large, sealed, manila envelope clearly labeled "The Future of Rome," the teacher explains that on the day Caesar was assassinated, the future of Rome became an even greater concern among Roman citizens. Now what would be the outcome? "What is to happen to our nation, to all of us?"

A student is chosen to stand before the class, open the envelope, and remove the contents, which will reveal Rome's destiny to the class. In the envelope are three cards, on each of which is printed a phrase. The student reads them aloud:

Thirteen more years of civil war
The end of the republic forever
For the next 200 years, rule by emperors

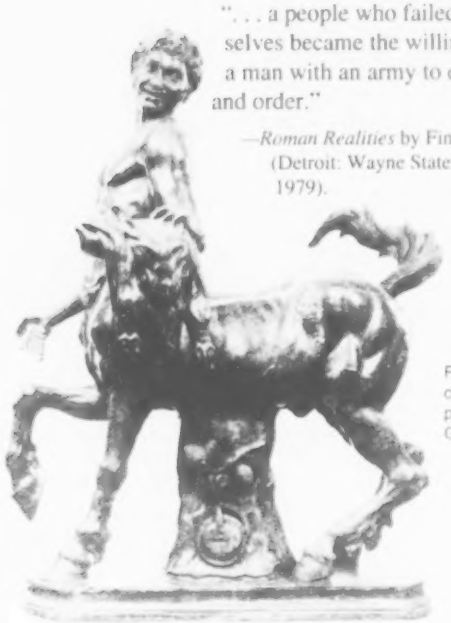
Culminating the Topic

The teacher may briefly review with students the trials

and conflicts that besieged Rome during the republic's fall and Caesar's dictatorship: lawlessness (including assassination), greed from new wealth, the breakdown of old values, divisions between "old Romans" and "new Romans," internal disputes and power struggles, a self-serving aristocracy with broad support in the Senate, extreme hardship for many citizens, and other conditions. (The "Roman" newspaper that was put together earlier by students may be referenced to support this review.)

The teacher directs students' attention to a statement on the chalkboard by historian Finley Hooper regarding ancient Rome:

> ". . . a people who failed to rule themselves became the willing subjects of a man with an army to enforce law and order."
>
> —*Roman Realities* by Finley Hooper, p. 16 (Detroit: Wayne State University Press, 1979).



Roman statue of a centaur. Reproduced by permission of the J. Paul Getty Museum.

What does this statement mean? How does it relate to Caesar and his fellow Romans? How might Hooper's statement apply to people in any democracy or republic? What are the responsibilities of citizens during times of hardship or lawlessness?

The discussion takes the form of a "grand conversation."[4] Students make their own notes throughout the discussion. Afterward, in their journals, students write in response to the question, "What are the responsibilities of citizens in a free society?" Their responses should be based on the discussion of Hooper's quote, and students may reference things they have learned during this and previous units. The writing serves as the basis for a reflective essay that is revised and rewritten over the course of three or four days and placed in students' writing portfolios. Or the essay can be completed as a brief, informal overnight project.

4. In a "grand conversation," the students arrange chairs in a circle or horseshoe shape, with the teacher included as a member of the group. A group leader encourages students to join in a discussion of the quotation. The leader or another student records the main thoughts or points shared, writing them on a chalkboard or on chart paper. The recorded thoughts are reviewed aloud at the close of the conversation. Throughout the exercise, the leader or teacher may encourage conversation by moving to a new question or by asking for clarification, elaboration, parallels, or explanations. Pacing and an encouraging atmosphere are keys to the success of this strategy, and teachers may want to lead the group if the strategy is new to students.

The "Roman" newspaper project, suggested for "Beginning the Topic," could serve instead as a culminating activity. If used at this point in the unit, the project's scope can be expanded to include Caesar's assassination.

Students each select a role as a Roman statesman or other citizen; e.g., the wife of an *optimate* (a member of a political party composed of aristocrats and their followers), the daughter of a *populare* (a member of a nonaristocratic political party), Brutus's sister, Caesar's wife, Caesar's daughter, Cato, Brutus, Cassius, Sulla, Cicero, or Pompey. In a monologue, students explain their characters' views of the republic, of Caesar, and of their concerns and hopes for Rome. This can serve both as an open-ended problem for assessment purposes and as an activity for a History Day event. Teachers may prefer to reserve this activity for the end of the unit, permitting students to choose from a broader range of persons who represent the republic, the empire, or Roman adversaries, such as Hannibal.

Activities for Other Topics

One of the five comedies by Plautus contained in Albert Cullum's *Greek Tears and Roman Laughter* may be enacted by students or arranged for a readers' theater presentation.

Students investigate the role of the army in the Roman republic. How did its purpose and importance change over the years leading up to the fall of the republic? What functions do armies have today? See Peter Hodge's series, *Aspects of Roman Life*, John Wilkes's *The Roman Army*, and Marks and Tingay's *The Romans*.

Students simulate the hierarchy of the republic, the reign of Caesar, the Senate's optimates and populares, or the army's various groups through tableaux staged at the front of the room. Each group's narrator explains the representation, and the teacher may ask questions of groups' members regarding the roles they portray.

The January, 1987 (Vol. 8, No. 1), issue of *Cobblestone: A History Magazine for Young People* contains valuable information on preparing debates for the classroom. Resolutions may be developed based on conflicting views of Caesar. Students prepare and present short debates to the class. It would be

worthwhile if students were to see a debate modeled by a high school debate team, if possible.

When studying the women of Roman times, students begin by hearing the legend of Cornelia, recounted in *The World's Great Stories: 55 Legends That Live Forever*. This can be followed by activities selected from Peter Hodge's paperback book, *Roman Family Life*, from the *Aspects of Roman Life* series. What Romans regarded as womanly attributes may be glimpsed by studying the wives of a Roman butcher and baker (page 5), a study of social classes (pages 9 and 10), traditions of engagement and marriage (pages 17–25), and names (page 34) in Hodge's book. Students can contrast the expectations of men and women of the slave, working, middle, and upper classes. Were Roman slaves ever freed? How? What occupations would freed slaves, men and women, most likely have pursued? Simon James's *Eyewitness Books: Ancient Rome* (Knopf, 1990), pages 18–25, also complements this topic.

Students use outline maps to chart the spread of Judeo-Christian traditions to various parts of the world. A number of historical altases can be used as references for this activity. A second map may be developed to show the spread of Greco-Roman ideas of democracy. Such maps help students see the widespread diffusion of ideas and link history with cultural conditions in the world today. "If you were a world leader," students are asked, "how would this knowledge help you to work more effectively with peoples of the world?"

David Macaulay's *City: A Study of Roman Planning and Construction*, Susan Purdy's *Ancient Rome*, and Jacqueline Harris's *Science in Ancient Rome* are excellent sources of information for independent research or for use in studying other topics. Interested students can research, draw, or build models of aqueducts, Roman roads, Roman towns, villas, the Colosseum, triumphal arches, baths, and circuses. What else might someone learn about ancient Roman culture from these products? Such books also provide opportunities for students to see the continuity of history and geography as they trace the development of specific technology or cities through the centuries.

In order to understand the diffusion and transmission of culture from one civilization to another, students can compare and contrast the political structure of the Roman republic with

Caesar.
Reproduced by permission of the J. Paul Getty Museum.

that of the Athenian democracy. Both can be compared and contrasted to the structure established by the U.S. Constitution. What features do all three systems have in common? To what extent are we indebted to the Greeks and the Romans for many of our own political ideas?

Extended and Correlated Activities

Students often are curious as to the ultimate fate of Caesar's murderers and his other contemporaries. With the aid of biographies, encyclopedias, and other materials, interested students may research Cleopatra, Brutus, Cassius, Marc Antony, and Cicero. More advanced students may be directed to Plutarch and to passages from his biographies of prominent Romans.

Biopoems require students to use descriptive words and phrases to identify a writer's feelings and beliefs regarding a person's life. Students may write biopoems about Caesar, demonstrating various historical perspectives. A sample biopoem appears below. The form for these structured poems is found in Anne Ruggles Gere's *Roots in the Sawdust: Writing to Learn Across the Disciplines.*

Caesar Biopoem

Julius Caesar
Julius
Strong, independent, caring and wise
Consul of Rome
And son of Aureli
Lover of power, danger, justice, and Republic
Who feels the hunger of the poor, the wounds of the soldiers,
the evil of the Senate, and the betrayal of his friends.
Who needs men for the legions, jobs for the debtors,
land for the veterans, and money for public improvements.
Who fears the tragedy of the common people, the injustice of the Senate,
and, ultimately, what will become of it all.
Who gives his heart to its citizens, his mind to its governing,
and his life for their Rome.
Who would like to see comfort for the poor, justice for the condemned,
understanding for all and peace throughout the land.
Caesar!

Hannibal Biopoem

Hannibal,
Military strategist, genius, audacious
annihilator of Roman armies;
Son of Hamilcar, a mighty warrior and
your military mentor,
Your love for Carthage (your city), your
vow to your father, and your love
for warfare made you the most feared by
Romans;
After 50 years of warfare you did not feel
strong, daring and invincible
as in earlier years;
You need to be known, respected and
remembered as the greatest African
warrior who ever lived;
Your fears, though few and unknown to
your enemies, were of being captured
and killed by the Romans before you took
the poison in your ring;
Your history gives us military stratagem,
mastery of trickery in warfare,
and heroic spirit;
In battle you liked to see the enemy cringe
in fear at the sight of you,
that your men's needs were well provided
for, and Carthage free of Roman rule;
Resident of Carthage;
Barca.

Both Hannibal and Julius Caesar were brilliant military strategists and farsighted politicians. They missed each other in history by about 200 years. There were considerable differences between the cultures that produced each man, Hannibal being from Carthage and Caesar from Rome, and the strategies they employed were in some degree a reflection of these differences. Students can read about Hannibal's life and career and compare them to Julius Caesar's and in this way develop ideas about qualities of leadership. Writing biopoems is a good way for students to look at the personalities of both men and the attitudes toward them. Poems may be written individually or in pairs, then shared with the rest of the class.

For correlation with studies in English–language arts, Shakespeare's play *Julius Caesar* offers opportunities for students' involvement in different ways. Literate retellings of *Julius Caesar* are found in such books as Beverley Birch's *Shakespeare's Stories: Histories* or Marchette Chute's *Stories from Shakespeare* and may be read aloud. Selected scenes from the play could be enacted by students as an extended activity.

Swan Books publishes a faithful abridgement of the play, preserving

Shakespeare's language, but with clarifying stage directions added. This version, when enacted, runs about 40 minutes in length and has proven successful in classrooms. The play or its story permits students to think more deeply about the possible traits and motives of historical figures. What historical sources did Shakespeare use in writing the play? Despite disagreement among historians, why do biographers study the play when researching their topics?

Storytelling is recommended as a means of developing students' language and speaking abilities. It also helps students internalize historical chronology and familiarizes them with historical and legendary characters. Groups of students meet to choose one of the stories studied during the unit: Horatius, Brutus, Cincinnatus, Julius Caesar, or another. Topical summaries, similar to those given below, are divided, and the segments are assigned to individual members for retelling. Students work to tell their portions in their own words and rehearse presenting the entire story with other members of the group. The presentations should flow smoothly, include acceptable grammar and diction, and employ effective expression and storytelling techniques. Teachers and librarians who belong to such organizations as Word Weavers may want to incorporate this idea into their programs. Visual aids may be used as desired.

Topical summaries are suggested below for ease in assigning story portions to students. Similar summaries may be developed for other stories.

"Horatius at the Bridge"
Tarquin and Porsenna plot together.
Romans fear Porsenna and prepare to fight.
Porsenna takes Janiculum, and the bridge is left unprotected.
Horatius, Herminius, and Lartius go to destroy the bridge.
Horatius fights alone.
Horatius escapes and is given a hero's welcome.

"Brutus and His Sons"
The consul Brutus and his love for Rome
Brutus's love for his sons
His sons' plot against Rome and their arrest
The trial
Brutus's faithfulness to law; the verdict
The execution of his sons
Brutus's grief

"Cincinnatus, The Man from the Plow"
Trouble between Romans and Aequians
The visit to the camp of Gracchus
The entrapping of Minucius
The anxiety in Rome
The selection of a dictator
Cincinnatus
The coming of the ambassadors
The orders of Cincinnatus
The capture of the Aequians
The honors shown to Cincinnatus

"Julius Caesar, First Emperor of Rome"
Caesar and the pirates
Caesar as governor and as consul
The First Triumvirate
Caesar's conquest of Gaul

The crossing of the Rubicon
The death of Pompey
The honors shown to Caesar
His plans for Rome
His murder
The oration of Antony and the acceptance of Octavianus

When the Romans conquered Greece in 146 B.C., they adopted many aspects of Greek art. Earlier, the Romans had absorbed the culture of the Etruscans and adopted stylistic aspects of the Etruscan arts. Roman art is a blend of Greek ideals and Etruscan practical arts to which the Romans added their own values and style. Three of the notable developments in Roman art are:

- Concrete and arched architecture, such as the Pantheon and Colosseum
- Realistic rather than idealized portrait sculpture and statues of the gods and goddesses
- Triumphal arches (decorated with relief sculpture) built as monuments to celebrate the victories of the army, such as the Arch of Constantine

Students may research one of these developments to note the materials and techniques used and the distinctive styles employed in Roman art. They may also look for clues about Roman culture and values of the times that are reflected in, for example, the relief sculptures that depict deeds of the emperor in battle, religious festivals or ceremonies, and scenes from daily life. Some students may be interested in researching Roman coins that display portraits and architectural achievements. This research may lead to an understanding of the economic and exchange systems used throughout the period of the republic or during the empire that followed it.

Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History–Social Science, Kindergarten Through Grade Eight* (California Department of Education, 1991).

**The Anchor Atlas of World History.* New York: Doubleday, 1990. This two-volume reference atlas is a handy teachers' resource. Maps and narratives in this atlas can supplement textbooks and other resources. Page 92 of Volume I contains diagrams of the structure of the Roman republic. The work is usable in more than one unit and at more than one grade level. Large bookstores often carry this atlas in the history section.

***Aspects of Western Civilization: Problems and Sources in History,* Vol. I. Edited by Perry M. Rogers. Englewood Cliffs, N.J.: Prentice Hall, 1988. This volume is a valuable resource for teachers of sixth and seventh grades. The book is listed here because of its quotation of a key passage from Suetonius's *Life of Caesar* that describes Caesar's reforms, his vanity, and his abuse of power.

Birch, Beverley. *Shakespeare's Stories: Histories.* New York: Peter Bedrick Books, 1988. Birch's retellings preserve the spirit of William Shakespeare's original dramas. The story that unfolds in *Julius Caesar* can be correlated with this unit's sample topic.

*Boardman, John; Jasper Griffin; and Oswyn Murray. *The Roman World.* New York: Oxford University Press, 1986. This book and Finley Hooper's *Roman Realities* are good places to begin for teachers who seek background readings about ancient Rome. The publisher has made a paperbound version available. Both *The Roman World* and its companion volume, *Greece and the Hellenistic World,* are also issued together in hardback under the title *The Oxford History of the Classical World.*

Bontemps, Arna. *Golden Slippers.* New York: Harper, 1941. Bontemps discusses this collection of poetry from the African-American heritage. It includes Marcus B. Christian's poem "Song of Hannibal: Rome," which is recommended for use in "Beginning the Topic." This book is available from libraries.

*Bruns, Roger. *Julius Caesar.* New York: Chelsea House, 1987. Written for readers who are somewhat older than middle school students, this book provides an interesting portrayal of the life of Caesar. It is amply illustrated with photographs of antiquity that are related to events in Caesar's life. This book is suggested for teachers' use.

*Caesar, Julius. *Commentaries.* Various editions and publishers. Students may enjoy hearing selected portions, which

can complement studies of either the fall of the republic or of Julius Caesar himself. Penguin issues paperback versions under the titles *The Civil War* and *The Conquest of Gaul.* Such books are recommended for teachers' background readings, and anecdotes from the books, shared with students, can enliven studies.

*Chase, Marilyn. *Rome, Book I.* St. Louis: Milliken, 1970. Though the emphasis in this booklet is on duplicating pages, the color transparencies, background information, and suggested activities are helpful if used selectively. The chapter "Caesar the Reformer" can be integrated with the section "Beginning the Topic" in this unit. It is suggested that students work in pairs on these written assignments. *Rome, Book II* focuses on the Roman empire. Both are available through social studies supply houses.

Chute, Marchette. *Stories from Shakespeare.* New York: New American Library, 1976. This paperback includes a narrative telling of Shakespeare's play *Julius Caesar.* It could serve as a read-aloud selection.

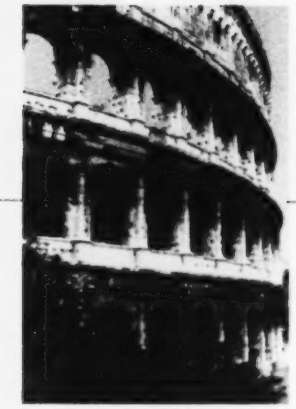
Cicero, Marcus Tullius. Various works. Cicero's letters, writings, and orations have been translated and published in numerous editions, both in hard and soft binding. Interested teachers and students are referred to public and universities' libraries or large trade bookstores for copies of such works as *On Duties* and *De Republica.*

Coolidge, Olivia. *Caesar's Gallic Wars.* Boston: Houghton Mifflin Company, 1961. Useful for independent research, this students' resource provides a great deal of detail on Caesar's conquests in Gaul. See also *Lives of Famous Romans* by the same author. Though out of print, both books are obtainable through libraries.

*Cootes, R. J., and L. E. Snellgrove. *The Ancient World* (Second edition). *Longman Secondary Histories* series. White Plains, N.Y.: Longman, 1991. Whether used by teachers or students, this textbook supports the sixth-grade course. Part 7 of the text pertains entirely to ancient Rome, and Chapter 22 in that part, "From Empire to Republic," provides an overview of Caesar's rise to power. The paperback binding makes it lightweight, and questions and activities are included for each chapter.

**Danzer, Gerald A., and Mark Newman. *Slices of Time: The U.S. Constitution in Global Perspective.* Chicago: The World History Project, n.d. This booklet is a vital resource for teachers of grades six through eight. The evolution of democratic ideas is traced in a handy, useful format that includes key primary sources. Practical teaching ideas are offered for each activity. The booklet is endorsed by the U.S. Constitution Bicentennial Commission. Interested parties may obtain price information by writing to The World History Project, Department of History, University of Illinois at Chicago (M/C 198), Box 4348, Chicago, IL 60680, or by telephoning (312) 996-3141.

*Gibbon, Edward. *Decline and Fall of the Roman Empire.* Penguin or other edition, various dates. Usually abridged and sometimes illustrated, this classic also includes a portrait of Hypatia, the Alexandrian mathematician.



—Photo by Sam Clemens

*Hodge, Peter. *The Roman Army. Aspects of Roman Life* series. Longman, 1985. Hodge offers a small but very useful students' resource with plenty of details, illustrations, questions, and activities. See also *Roman Family Life* by the same author in the same series. Hodge's works and the remaining six titles in the series are available from the publisher or from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056.

*Hooper, Finley. *Roman Realities.* Detroit: Wayne State University Press, 1979. The author of this lengthy and appealing book writes clearly and enthusiastically, commanding the reader's attention. For teachers who want an engaging overview of Roman history for their own study, Hooper's book offers a good beginning. The author's attention to people rather than themes or concepts gives the reader a sense of personalities.

**Julius Caesar.* Directed by Joseph L. Mankiewicz. This 1953 MGM film adaptation of Shakespeare's tragedy is available from social studies supply houses in videocassette format. Instructional guides to the film are sometimes available from distributors. The film is listed here because a portion of Act III, Scene 1, complements studies of the sample topic.

Julius Caesar. Edited by Diane Davidson. Fair Oaks, Calif.: Swan Books, 1990. This 40-minute play, an abridgement of Shakespeare's *Julius Caesar,* was designed to introduce youngsters to the play while preserving Shakespeare's language. Narration bridges the sequences from the original. Stage directions are clear and helpful, and the version lends itself easily to presentation by students of varied abilities.

*Kirk, Russell. *The Roots of American Order* (Third edition). Washington, D.C.: Regnery Gateway, 1992. A deeply probing, engrossing work for teachers' background reading, this book discusses key ideas from world history and their influence on our American political and ethical order. The breadth of the work is impressive. Chapter 4 specifically relates to Rome's influences on American political structures and practices. The perspectives presented are broad and sometimes controversial, and the book is recommended for teachers of grades six through eight. Paperback versions can be ordered from the National Book Network, 4720A Boston Way, Lanham, MD 20706-4310, telephone: (800) 462-6420.

Kittridge, Mary. *Marc Antony.* New York: Chelsea House, 1988. This interesting biography is illustrated with related items of Roman antiquity and is intended for somewhat older readers. Teachers may judge for themselves its appropriateness for students in the sixth grade.

Livy. *The Early History of Rome.* Translated by Aubrey de Sélincourt. New York: Penguin, 1986. Livy's (circa 59 B.C.–A.D. 17) historical imagination

makes enjoyable reading for teachers. This work contains accounts of such Roman heroes as Brutus, Horatius, Mucius, and Cincinnatus (pages 108–19, 212 ff.) as well as other legendary figures and events. A companion volume, *Rome and Italy,* is also available from Penguin. Students may enjoy considering this book's quotation of Livy's famous statement, "The study of history is the best medicine for the sick mind: for in history you have a record of the infinite variety of human experience plainly set out for all to see; and in that record you can find for yourself and your country both examples and warnings: fine things to take as models, base things, rotten through and through, to avoid."

*Marks, Anthony, and Graham Tingay. *The Romans* (American edition). *The Usborne Illustrated World History* series. Tulsa, Okla.: E.D.C. Publishing, 1990. The concise presentation of data and the almost comic-book format combine to give this book continuing appeal with many sixth graders. "User friendly" at this grade level, portions are useful in creating students' newspapers. *Rome and Romans,* part of Usborne's *Time Travellers* series, is available in a Spanish-language edition. Copies are available from social studies supply distributors.

**Ochoa, George. *The Assassination of Julius Caesar.* Englewood Cliffs, N.J.: Silver Burdett Press, 1991. One of the publisher's *Turning Points in World History* series, this trim, illustrated book is a convenient resource for students' use. Background, intrigue, and a fine quality narrative make this work essential for this unit. If teachers prefer, they may tell their own stories of Caesar's life and career, basing them on Ochoa's book, in place of the story biography that is included as Appendix V-3 in this unit.

**Peck, Ira, Elise Bauman, and William Johnson. *The Ancient World. Scholastic World History Program.* New York: Scholastic, 1976. This supplementary resource contains interesting biographies, dialogues, plays, and other narratives. Of particular interest for this unit are the selections "Caesar: Three Views," in Chapter 28, and the retelling of "Brutus and His Sons," in Chapter 25.

Perowne, Stewart. *Death of the Roman Republic: From 146 B.C. to the Birth of the Roman Empire. Crossroads of World History* series. New York: Doubleday, 1968. Focusing on the years between the rule of the Gracchi and the rule of Augustus, this teachers' resource covers the time of Julius Caesar in depth. The book is out of print but is available through public libraries.

*Plutarch. *Parallel Lives.* Various editions and dates. In this classic work, the famed Greek biographer (circa A.D. 46–126) compares the lives of 23 pairs of Greek and Roman soldiers and statesmen. Plutarch's interest was in investigating character, depicting a dramatic pattern of events, and presenting a vivid picture of his subjects rather than recording historical facts. Because he evaluated the relationship between private and political life, Plutarch's writings offer effective personal portraits and insights into human nature and morals. Some editors, such as Ian Scott-Kilvert in one of his translations of Plutarch for Penguin (*Makers of Rome*), clarify possible inaccuracies for the reader. Plutarch's

biographies make enjoyable reading. They are recommended as background reading for teachers because anecdotes are sometimes useful when introducing youngsters to topics in this unit and because good biographical accounts of characters of this period are not readily available. Various paperback editions of Plutarch's works, such as those published by Penguin and Dell, are obtainable under various titles, and Plutarch's original pairings are often reorganized and categorized according to the characters' Greek or Roman nationalities. The *Loeb Classical Library* series of hardback editions is more expensive but maintains the original pairings. Paperback editions are available in bookstores, and teachers can seek out editions that contain biographies of Caesar and related figures, such as Penguin's edition, translated by Rex Warner, of Plutarch's *Fall of the Roman Republic* (1958). Books in the Loeb series are obtainable from A Common Reader, 141 Tompkins Avenue, Pleasantville, NY 10570, telephone: (914) 747-3388.

*Polybius. *The Rise of the Roman Empire.* New York: Penguin, 1979. This is a paperback edition of one of the early histories written by a Greek statesman and historian (circa 200–118 B.C.). The book is recommended for teachers' reading because Polybuis's study of the Roman mixed constitution (Part 6 in this book) had some influence on framers of the U.S. Constitution. A detailed examination of the Roman army is also included. The discussion of "Horatius at the Bridge" (page 348) will help teachers relate Roman lore and values. Frank Walbank's introduction discusses Polybius's life, work, techniques as historian, and sources.

Radice, Betty. *Who's Who in the Ancient World.* New York: Penguin, 1973. Currently available in paperback, this teachers' reference work is a concise companion when attempting to identify historical and mythological figures. Cross-referenced and containing an informative introduction, it is helpful to those who might confuse Claudius with Clodius, for example. Brief articles on Julius Caesar, Sulla, Cicero, and others are included.

**Roots in the Sawdust: Writing to Learn Across the Disciplines.* Edited by Anne Ruggles Gere. Urbana, Ill.: National Council of Teachers of English, 1985. Loaded with good ideas for teaching writing in all subjects, this book describes the biopoem form demonstrated on pages 173–74.

*Shakespeare, William. *Julius Caesar.* Various editions and dates. This play remains an important reading for biographers of Caesar. *The Arden Shakespeare* series (Portsmouth, N.H.: Heinemann Educational Books) contains a version of the play that was edited by T. S. Dorsch in which reprints of Shakespeare's principal sources are added as an appendix. The version included in the *Folger Library Shakespeare*, a newly revised series first edited by Louis Wright and Virginia LaMar (New York: Washington Square Press), contains convenient notes with frequent explanations of cultural references. Another edition of *Julius Caesar* used in some schools is found in the *Oxford School Shakespeare* series

Augustus. Reproduced by permission of the J. Paul Getty Museum.

(edited by Roma Gill), which is conveniently bound and formatted. The presentation of one or more selected scenes from the play can be a worthwhile project when correlated with the study of Julius Caesar in this unit.

Stillman, R. Gordon. *Roman Rulers and Rebels.* Wellesley Hills, Mass.: Independent School Press, 1972. Biographies of Hannibal and six of Rome's most important rulers are included in this collection. The book is out of print but is available through some libraries.

*Suetonius. *The Twelve Caesars.* Translated by Robert Graves. New York: Penguin Books, 1957. With information gathered after the death of most of the Caesars, Suetonius presents their biographies, complete with anecdotes of depravity. At this grade level this book is suggested only for teachers' reading.

**Tingay, Graham. *Julius Caesar.* New York: Cambridge University Press, 1991. This attractive, inexpensive paperback is from Cambridge's *Introduction to World History* series and is available from social studies supply houses. The booklet is slightly sophisticated for most sixth-grade students, but students, working with partners, can glean material from it with little difficulty. Teachers themselves can benefit from reading this book.

**Voices from World History: Level F.* Austin, Tex.: Steck-Vaughn Company, 1991. This supplementary textbook for students includes an array of primary source selections. Particularly pertinent and cited in the sample topic is the selection "Remembering Julius Caesar." A teachers' resource book for the text is also available.

***The World's Great Stories: 55 Legends That Live Forever.* Retold by Louis Untermeyer. New York: M. Evans and Co., 1964. This durable paperback continues to be a rich source of many legends that have their base in history. Stories of Horatius, Cincinnatus, Mucius, Spartacus, Cornelia, and Caesar crossing the Rubicon are among the stories that correlate well with this unit. A companion volume, Untermeyer's *The Firebringer and Other Great Stories* (Evans, 1968), contains a retelling of the story of Caesar and the Ides of March.

General Resources for Students' and Teachers' Use

**American Classical League, Teaching Materials and Resource Center. Miami University, Oxford, OH 45056. This center carries an array of books, pamphlets, posters, maps, slides, and teaching units on ancient Greece and Rome. A catalog that includes detailed descriptions and annotations is available. The League also offers teachers memberships and participation in a national

network for teachers of history and Latin.

Amey, Peter. *Pax Romana.* San Diego: Greenhaven Press, Inc., 1980. A brief overview of the period, accompanied by black-and-white pictures, and a number of primary source selections make this inexpensive paperback booklet a useful supplementary selection for students.

Ancient Elections and Politics: Mini-Lessons. Oxford, Ohio: American Classical League, Miami University, n.d. This material was prepared by faculty in the Department of Classics, University of Maryland. Word studies, political graffiti, and the Roman Assembly are among the topics of this helpful and entertaining teachers' resource. The thumbnail discussions of *radical, candidate, governor,* and other terms lead students to an enjoyable understanding of what we inherit from the Romans. As for Pompeiian graffiti, readers will enjoy discovering who supported Vatia for the office of *aedilis.* Though the lessons were prepared with high school students in mind, excerpts are easily adapted to sixth-grade studies. Order from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056.

**The Augustan Age.* Vol. 6 and 7. The Vergilian Society, 1987. These two publications, sponsored by the National Endowment for the Humanities, were developed as a result of a summer institute for teachers that was devoted to the study of Virgil's *Aeneid.* Volume 6 contains transcripts of entertaining and informative lectures delivered by the institute's speakers; Volume 7 consists of teaching materials and resources that were developed by participants. The materials can be adapted or expanded for use in conjunction with pages 400–405 and 421 of *A Message of Ancient Days.* Copies may be ordered from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, Oh 45056. English–language arts and history–social science studies can be correlated using these resources and the material listed in the Frenkel entry in this resources section.

Aurelius, Marcus. *Meditations.* New York: Penguin, 1964. The musings of a Roman emperor who was trained in Stoicism are easily excerpted because of the brevity of Aurelius's maxims. The book is available in paperback.

Baker, Charles F., and Rosalie F. Baker. *The Classical Companion.* Peterborough, N.H.: Cobblestone Publishing, n.d. This teachers' resource contains a number of activities for students, including the play *Fall of Gaul.* The book is useful in more than one unit.

Beatty, John Louis, and Oliver A. Johnson. *Heritage of Western Civilization: Selected Readings.* Vol. 1. Englewood Cliffs, N.J.: Prentice Hall, 1971. This collection includes selections from Polybius's *The Histories,* Cicero's *The Laws,* Suetonius's *The Lives of the Caesars,* and biblical selections from The Acts of the Apostles and The Epistle of Paul the Apostle to the Romans.

**The Bible. The books of the New Testament offer early textual documentation of the life and teachings of Jesus

as recorded by his apostles and disciples. Teachers may select passages from the gospels, the congregational epistles, the personal epistles, and the Acts of the Apostles, which present Christian beliefs regarding Jesus' life and teachings and the teachings of the apostles. Excerpts may be coordinated with appropriate portions from *A Message of Ancient Days,* the state-adopted textbook (pages 315–18 and 456–62). Sample passages include, but are not restricted to, excerpts from the Sermon on the Mount (Matthew 5, 6, and 7); the parables of the Good Samaritan (Luke 10: 30–35), the Lost Sheep (Matthew 18:11–14), the Prodigal Son (Luke 15:11–32), and the Sower (Mark 4:2–20). Also included are accounts of the nativity, death, and resurrection and excerpts from Paul's epistle to Philemon, which is one of several readings suggested in the *History–Social Science Framework.* In the context of Christian belief, selected Old Testament passages can be suitable as well.

Translations worth considering include (but are not limited to) the New International Version, the New King James Version, the Jerusalem Bible, and the Modern Language Bible (New Berkeley Version). It is recommended that teachers seek translations rather than paraphrases for use in history classes. The New International Version is perhaps the most readable for students at this grade level.

Bible dictionaries, commentaries, and encyclopedias. Various editions. A wide range of reference works, such as *The Catholic Encyclopedia, The International Standard Bible Encyclopedia,* and *Unger's Bible Dictionary,* are available. Geography, terms, and figures are described in helpful ways in these reference resources. Universities and public libraries house various reference works for studying the rise of Christianity. While the use of such works is recommended primarily for teachers' background readings, students can use these reference works in their research if given direction, assistance, and an awareness of the various perspectives from which these materials are presented.

Biel, Timothy Levi. *Pompeii. WORLD DISASTERS* series. San Diego: Lucent Books, 1989. This book, written for young people, describes the city of Pompeii as it was before, during, and after the eruption of Mt. Vesuvius. Well illustrated with drawings, diagrams, and maps, it includes a number of excerpts from primary sources. Many connections are made with concepts taught in the sciences.

**Bingham, Marjorie, and Susan Hill Gross. *Women in Ancient Greece and Rome.* Saint Louis Park, Minn.: Glenhurst Publications, 1983. This supplementary text has a number of primary source readings that provide information on the roles of women in ancient Rome.

Burne, Jerome. *Chronicle of the World.* White Plains, N.Y.: Longman, 1989. Important events in history are chronologically arranged and described in newspaper format in this book. Simultaneous events from around the world are covered. The articles in this book are useful in helping students to write their own newspaper stories. They give them

a model for writing as if they were eyewitnesses to history.

*Burrell, Roy. *The Romans.* New York: Oxford University Press, 1991. Many students will find this a good source of information on a variety of topics, and the book could serve as a supplementary resource for researching assigned topics on Roman life. Clearly organized, the book's topics include Rome's origins, neighbors, daily life, religion and government, arenas, army, and its barbarian enemies. The book is one of the *Rebuilding the Past* series issued by this publisher. Teachers may want to preview one or two of the illustrations to determine the book's appropriateness for their classes.

**_Calliope: World History Magazine for Young People_. Peterborough, N.H.: Cobblestone Publishing. Sixth-grade teachers will find *Calliope,* which is published five times a year, a substantive resource. Plays, biographical articles, word games, archaeology, and history are presented in practical and interesting ways. Issues are usually devoted to a particular theme, and the publisher will provide a list of the back issues available. Each issue contains maps and a time line. Though intended for students' use, some teachers may use the magazine for background information or as a source of ideas for lessons. For subscription information, contact Cobblestone Publishing, 30 Grove Street, Peterborough, NH 03458, telephone: (603) 924-7209.

Carewell, John, and others. *Splendors of the Past.* Washington, D.C.: National Geographic Society, 1981. This is a photographic study of seven ancient cities or groups of cities. Especially pertinent for this unit is the chapter on Pompeii.

Cerruti, James. "Down the Appian Way." *National Geographic,* 159 (June, 1981), 715–47. This travelogue describes the author's experiences as he travels the loop of the Old Appian Way from Rome to Brandisi and back. Events in history that might have been evident to the traveler of antiquity are also cited.

Cobblestone: A History Magazine for Young People. Peterborough, N.H.: Cobblestone Publishing. From time to time this magazine contains information that is valuable for preparing debates for the classroom. For subscription information, contact Cobblestone Publishing, 30 Grove Street, Peterborough, NH 03458, telephone: (603) 924-7209.

*Connolly, Peter. *The Legionary.* London: Oxford University Press. 1988. Connolly does a commendable job of making the Roman legion come alive with his illustrations and text. This source is especially useful when writing newspaper articles about the legion's conquests and for students' individual projects. See also this author's *Tiberius Maximus, The Cavalryman,* and *The Roman Fort* (Oxford University Press, 1988), which are colorful and well-narrated books that students will enjoy.

*Corbishley, Mike. *Ancient Rome. Cultural Atlas for Young People* series. New York: Facts on File, 1989. A wonderfully illustrated students' resource, this book covers the history, geography, and ways of life in the empire. See also *The Roman World, History as Evidence* series (Warwick Press/Watts) by the same author.

*Coupe, Shana, and Barbara Scanlon. *History Begins: Ancient History for Junior Students.* White Plains, N.Y.: Longman Cheshire, 1986. This student textbook is rich with history, and its concepts are well illustrated with maps, drawings, and charts. Paperback copies are available.

**Dineen, Jacqueline. *The Romans.* *Worlds of the Past* series. New York: New Discovery Books (Macmillan), 1992. This is a valuable students' resource for projects on life in and the culture of ancient Rome.

Durant, Will. *Caesar and Christ: A History of Roman Civilization and of Christianity from Their Beginnings to A.D. 325.* *The Story of Civilization* series. New York: Simon and Schuster, 1944. In one of a series of seven books, Durant presents a very readable cultural history of Rome from its origins through the rise of Christianity.

*Edersheim, Alfred. *Sketches of Jewish Social Life in the Days of Christ.* Various publishers and dates. This work of biblical and social history first appeared in the 1870s and became a standard reference over the years. Still useful as background reading for teachers, it has been reprinted numerous times, most recently as a paperback by Eerdmans Publishing Company of Grand Rapids, Michigan. Edersheim was an Austrian Christian scholar who worked and wrote in England during the nineteenth century. Customs, modes of thinking, teachings, and worship are discussed, taking the reader into the ordinary civil society of Palestine during the time of Jesus.

Europe at the Time of Greece and Rome. *History of the World* series. Milwaukee: Raintree Publishers, 1989. This is an illustrated young people's history of Greece and Rome. The reading level is slightly difficult for students' independent use, but the maps and drawings provide good illustrations of important developments and concepts.

Everyday Life in Bible Times. Washington, D.C.: National Geographic Society, 1967. In the tradition of *National Geographic,* this book is a wonderful compendium of photographs, reproductions of artworks, and essays about the times of ancient Hebrews and early Christians. It is out of print but available in libraries. Teachers will need to make careful and judicious use of some of the illustrations.

Forman, Joan. *The Romans.* *Peoples of the Past* series. Needham Heights, Mass.: Silver Burdett, 1975. Students enjoy looking through this well-illustrated study of the culture of ancient Rome. It is especially useful for students who are working on individual or group projects.

*Frenkel, Emily. *Aeneas: Vergil's Epic Retold for Young Readers.* Bristol, England: Bristol Classical Press, 1986. This young person's version of the *Aeneid* is appropriate for some sixth-grade readers. Portions of the story lend themselves to dramatization. It is available from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056. It may be used in conjunction with *Augustan Age,* Volume 7, a title that is listed elsewhere in this resources section and is available from the same source.

Gore, Rick. "The Eternal Etruscans." *National Geographic,* 173 (June, 1988), 697–743. From the ninth century B.C.,

Etruscans had populated a large portion of Italy's west coast. Experienced metal workers, they exploited the mineral wealth of the area and competed with the Greeks for Mediterranean trade. This article highlights Etruscan archaeological sites and the wealth of information these sites have given us about these mysterious people. It is interesting to compare and contrast their sculpture with that of Greece and Rome.

Greece and Rome: Builders of Our World. Washington, D.C.: National Geographic Society, 1968. This book features many photographs in emphasizing the large building and public works projects of Rome and the empire.

Grun, Bernard. *The Timetable of History: A Horizontal Linkage of People and Events.* New York: Simon and Schuster (Touchstone), 1975. This is an invaluable resource for cross-referencing dates that relate to the following topics: history and politics; literature and theater; religion, philosophy, and learning; visual arts; music; science, technology, and growth; and daily life.

Hadas, Moses. *Imperial Rome.* *GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1965. The culture of the Roman Empire is seen through the text, maps, illustrations, and photographs of objects from antiquity that are included in this edition. See also the author's *A History of Rome from Its Origins to 529 A.D. as Told by the Roman Historians* (New York: Doubleday, 1956).

Hamey, L. A., and J. A. Hamey. *The Roman Engineers.* New York: Cambridge University Press, 1982. An outstanding resource for students working independently on research projects, this booklet provides an amazing amount of information about Roman public works.

Hamilton, Edith. *The Roman Way to Western Civilization.* New York: The New American Library, 1932. Hamilton has recreated the story of the Roman people through her selections and interpretations of Rome's authors, playwrights, and poets. This book and the author's *Mythology* are suggested as background reading for teachers.

**Harris, Jacqueline. *Science in Ancient Rome.* New York: Franklin Watts, 1988. Students enjoy this book for the information it gives about Roman engineering, sanitation, hydraulics, and shipping.

A History of Private Life: From Pagan Rome to Byzantium. Edited by Philippe Aries and Georges Duby. Cambridge, Mass.: Belknap Press, 1987. Suitable only for teachers, this book provides interesting detail about Roman families, parties, festivals, and religion.

Hohfelder, Robert L. "Herod the Great's City on the Sea: Caesarea Maritima." *National Geographic,* 171 (February, 1987), 261–79. The author and the illustrators of this article recreate the construction, operation, and daily life of one of the ancient Mediterranean's busiest harbors.

**James, Simon. *Eyewitness Books: Ancient Rome.* New York: Alfred A. Knopf, 1990. The high quality of its photographs and the artifacts displayed in this book make it an essential resource for students. The book practically brings a museum right into a child's hands. Chapters are arranged topically,

with brief explanations of the pictured artifacts, which constitute the book's major appeal.

*Josephus, Flavius. *The Jewish War.* Grand Rapids, Mich.: Zondervan Publishing House, 1982. This edition of *The Jewish War* is well illustrated with full-color photographs, drawings, and maps of Jewish and Roman antiquity. This document is one of only a few sources that deal with a crucial period in Jewish history, one which saw the end of Jewish independence. The account begins in the second century B.C. and covers the period through A.D. 74. Several publishers issue the complete works of Josephus under one cover. This is recommended as background reading for teachers.

Judge, Joseph. "On the Slope of Vesuvius: A Buried Roman Town Gives Up Its Dead." *National Geographic,* 162 (November, 1982), 687–92. This very short article includes several pictures of the excavations that took place at Herculancum, an ancient Roman town that was destroyed when Mount Vesuvius erupted in A.D. 79.

*LaFay, Howard. "Where Jesus Walked." *National Geographic,* 132 (December, 1967), 739–81. Quotations from the gospels are used to distinguish between the sections of this lengthy photographic study of the lands where Jesus lived and taught. An accompanying article, "Eyewitness to War in the Holy Land," describes events of the early 1960s that were related to the Jewish-Arab conflict over disputed lands.

**The Legacy of Rome: A New Appraisal.* Edited by Richard Jenkyns. New York: Oxford University Press, 1991. This book is a collection of 15 scholarly essays in which the transmission and diffusion of Roman culture are discussed. The impact of the Eternal City is felt in every corner of Western civilization. Jenkyn's own essay (Chapter 1) and chapters devoted to law and art are suggested as priority readings for sixth-grade teachers. The book is a completely new third edition of the 1921 and 1981 versions and contains more recent scholarship and perspectives.

**The Life and Works of Flavius Josephus.* Edited by William Whiston. Philadelphia: John C. Winston, Co., 1957. Written during the first century A.D., this book is a primary source and an important historical resource to consult when working with biblical texts or studying this time period.

**Macaulay, David. *City: A Story of Roman Planning and Construction.* Boston: Houghton Mifflin, 1974. This extraordinary book, with engineering and architectural details intricately illustrated, tells the story of the building of a fictitious Roman city from the sewers to the temples. Many students are enthralled with it.

**McEvedy, Colin. *The Penguin Atlas of Ancient History.* New York: Penguin, 1986. Historical atlases are frequently helpful as background for teachers and for students' reference. This one is inexpensive and handy.

MacFarlane, Katherine. "The Roman Family: Legally and as It Really Was." *Social Education,* 43 (November-December, 1979), 551–54. MacFarlane describes the various roles within the

family. In the same issue, see also "The Ancient Romans and Ourselves" by Paul Pascal, "Archaeology in Italy" by Paul MacKendrick, "Etruscan Studies" by Emeline Hill Richardson, "Roman History for the Secondary Schools" by John Jamison, and "Sources and Resources for Teaching About Ancient Italy" by John A. Dutra.

Massey, Michael. *Roman Religion. Aspects of Roman Life* series. White Plains, N.Y.: Longman, 1979. This students' booklet imparts a clear understanding of the role of religious beliefs and ritual in the lives of the Roman people. Illustrations, questions, and activities are included.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. This is the state-adopted textbook for this sixth-grade study of ancient civilizations.

**Millard, Anne. *Welcome to Ancient Rome*. Usborne Publishing, 1987. This is a full-color guide that includes brief but informative overviews of all aspects of ancient Rome. A limited text accompanies the illustrations. The book is distributed by social studies supply houses.

**Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet*. Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *Framework*. The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

**Museum Puzzle-Picture Book of Life in Roman Times*. White Plains, N.Y.: Heritage Books (Longman), 1982. This slim paperback is especially useful as motivational material for some sixth graders. A companion booklet, *Museum Puzzle-Picture Book of the Roman Army*, features the same approach: picture puzzles that lead into an introduction to Roman tools, weapons, clothes, household goods, and vanity items. Both are obtainable from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056.

National Geographic Classical Bibliography. Compiled by Leslie Perkins. Oxford, Ohio: American Classical League, 1989. This annotated list is an invaluable tool for teachers who are researching *National Geographic* articles that relate to the classical world. Articles are arranged in subject categories, including the Etruscans, the constellations, Byzantium, Alexander the Great, and many others. The booklet may be purchased from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056.

**Norden, Joyce C. *Imaginative Activities for Today's Student*. Oxford, Ohio: American Classical League, n.d. Developed by a classroom teacher *for* classroom teachers, this handbook is practical and motivating in teaching Roman life and culture. Housing and furniture,

cooking and dining, fashions, marriage and family life, schooling, recreation, aqueducts, and travel are all addressed through instructional and learning activities that can be adapted by teachers for their students. Spin-off activities are also suggested. The format is informal and handy. Order from American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056.

**Odijk, Pamela. *The Romans. The Ancient World* series. Silver Burdett Press, 1989. Attractively formatted, this book has appeal for middle school students. Though in-depth information is not provided, it is sufficient to give youngsters solid impressions of ancient Rome. Attractive photographs are included.

Polland, Madeleine. *To Tell My People.* Fort Worth: Holt, Rinehart and Winston, n.d. Taken as a slave during the first Roman invasion of England, a young girl manages to return home to warn her people that resisting the Romans can bring them nothing but remorse. The book is out of print.

**Reece, Lyn. *Spindle Stories: World History Units for the Middle Grades, Book One.* Berkeley, Calif.: Women in the World, Curriculum Resource Project, 1990. This teachers' resource is a collection of world history units, each based on a tailor-made short story. In the unit entitled "Nothing Lasts Forever," everyday life in a Roman town, the role of women in religion and politics, the economic contributions of women, and the rights of women in ancient Rome are examined through the medium of the short story.

**Rutland, Jonathan. *See Inside a Roman Town.* New York: Warwick Press, 1986. Well illustrated, this book is interesting and provides useful information for research by individuals or groups.

Tacitus. *The Annals of Imperial Rome.* Translated by Michael Grant. New York: Penguin, 1986. This and other works by the Roman historian (circa A.D. 55–117) are suggested for teachers' reading and study. A vituperative account of the emperor Tiberius is followed by depictions of Caligula, Claudius, and Nero. Another volume by Tacitus, *The Histories* (Penguin, 1972), is also available.

Tappan, Eva March. *Old World Hero Stories.* Boston: Houghton Mifflin, 1911. This book, the source for the biographical sketch of Julius Caesar found in Appendix V-3, is out of print.

Time Frame 600–400 B.C.: A Soaring Spirit. Alexandria, Va.: Time-Life Books, 1987. Chapter three in this book chronicles the story of Rome from Romulus and Remus to its sacking by the Celts. A wonderful picture essay, "Creating an Ideal Beauty," displays the many genres of Roman art. See also *Time Frame 400 B.C.–A.D. 200: Empires Ascendant* and *Time Frame A.D. 200–600: Empires Besieged.*

Virgil. *The Aeneid.* Translated by Robert Fitzgerald. New York: Vintage Books (Random House), 1983. One of the enduring, longest, and most difficult epics, the *Aeneid* is listed here for its literary and cultural importance. Worth study by teachers, the epic has been retold in simplified prose by Emily Frenkel, whose retelling is described

elsewhere in this section. The epic not only incorporates Greek legends but also sounds themes of restoration and revival. *Augustan Age,* another entry in this section, identifies background materials for both the original and Frenkel versions. It was developed by teachers at an institute sponsored by the National Endowment for the Humanities.

*Walworth, Nancy. *Augustus Caesar.* New York: Chelsea House, 1989. This new biography of Augustus is full and rich with content. Pictures related to Roman antiquity add to its appeal. The reading level is best suited for somewhat older students.

Wilkes, John. *The Roman Army.* Minneapolis: Lerner Publications, 1977. This book is useful for studying the Roman legions.

Windrow, Martin. *The Roman Legionary.* New York: Watts, 1986. Colored drawings enhance the concise text in this book and give readers a picture of the Roman soldier's life. It is an especially useful source when students are working on newspaper articles about military events or when they are doing individual research on related topics.

Winterfeld, Henry. *Detectives in Togas.* San Diego: Harcourt Brace Jovanovich, 1956. This original and humorous detective story neatly combines ancient Roman history, middle school viewpoint, and suspense. Three Roman boys set out to solve a crime that has political implications. The novel is issued in the publisher's *Odyssey Classic* paperback series and is worth consideration for English–language arts correlation. A sequel, *Mystery of the Roman Ransom,* is also available from the same publisher.

Visual and Performing Arts Resources for the Unit

Art and Architecture of Ancient Rome. Boulder, Colo.: Alarion, n.d. In these two sound filmstrips, the focus is on Roman sculpture, painting, pottery, and architecture as a means for teaching the history and culture of ancient Rome. The filmstrips were made especially for children in the middle grades and include a discussion of the various styles of Roman art and architecture.

Art Through the Ages. Weymouth, Mass.: Universal Color Slide Company, n.d. Unit 1, "Prehistoric Through 17th Century." This resource includes a large number of slides that show classical sculpture and architecture. Slides can be purchased separately from Universal Color Slide Company, 1221 Main Street, Suite 293, Weymouth, MA 02190, telephone: (800) 326-1367. A list of the slides contained in the 600-slide unit is available.

Statuette of Hades. Reproduced by permission of the J. Paul Getty Museum.

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Cullum, Albert. *Greek Tears and Roman Laughter*. New York: Citation Press (Scholastic, Inc.), 1970. Scholastic, Inc., is reissuing this anthology of classroom plays, which can be useful also in Unit III. Plays of Sophocles, Euripides, Aeschylus, and Plautus are adapted in this collection for use in the middle grades and may be used for stage productions or readers' theater presentations.

de la Croix, Horst, and Richard G. Tansey. *Gardner's Art Through the Ages*. New York: Harcourt, Brace and World, 1970. An excellent resource for the interpretation of art history, this book is frequently updated.

Discover Art, Grade 6. Davis Publications, 1987. Previously cited in the resources section of earlier units, this sixth-grade textbook includes one lesson on ancient Roman portraits and another that compares ancient and modern buildings.

Glubok, Shirley. *The Art of Ancient Rome*. New York: Athenum, 1963. In this book, written especially for young people, mosaics, murals, portraits, statuary, buildings, and monuments are examined in terms of their style, components, and historicity.

Janson, H. W. *History of Art: A Survey of the Major Visual Arts from the Dawn of History to the Present Day*. Englewood Cliffs, N.J.: Prentice Hall, 1967; and New York: Harry N. Abrams, 1986. This standard textbook on art history is extremely useful and is frequently updated. It is a good source of pictures of visual art from antiquity. See also *History of Art for Young People* by the same author.

Musique de la Grece Antique, Atrium Musicae de Madrid, Gregorio Paniagua. Harmonia Mundi, France (HM 1015), 1978. This hard-to-find recording contains a performance of the only surviving musical fragment from Rome: four mutilated measures from a vocal work, with words by Terence. The fragment is sung to the accompaniment of a psalterium. University music libraries are most likely to have the recording available, and large public libraries list it from time to time. Librarians may be able to suggest newer, similar recordings as they become available. Large record stores sometimes stock ancient or early music in their classical sections.

Purdy, Susan. *Ancient Rome*. New York: Watts, 1982. Briefly describing ancient Rome, this book's real asset is the directions it gives for making simulated Roman artifacts. It is extremely useful for students' individual projects.

Ragans, Rosalind, and Jane Rhoades. *Understanding Art*. Mission Hills, Calif.: Glencoe (Macmillan), 1992. This textbook provides a lesson on the art of ancient Rome, including its culture, architecture, and sculpture. The lesson focuses on making a model of a Roman triumphal arch.

Ricks, Patsy. *Roman Painting: Reflection of the Glory and the Dream*. Oxford, Ohio: American Classical League, 1990. An informal but informative manual, this work describes colors, styles, and subjects of Roman painting and suggests writing and art activities as well. A videocassette to accompany the book is also available. Both are interesting

resources for teachers and may be obtained from the American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056.

Sachs, Curt. *The Rise of Music in the Ancient World, East and West.* New York: W. W. Norton, 1943. Though out of print, this book is obtainable through libraries. Sachs's *World History of the Dance* and *The History of Musical Instruments* are also useful for their topics.

Shorewood Fine Art Reproductions, Inc. An art print that is pertinent to the study of Rome, *The Return of the Body of Meleager to Kalydon,* is sold by this firm. The print shows the front of a sarcophagus and is from Rome's late Severan period. Order from Shorewood Fine Art Reproductions, Inc., 27 Glen Road, Sandy Hook, CT 06482.

Strong, Donald. *The Classical World. Landmarks of the World's Art* series. New York: McGraw-Hill, 1965. Many color and black-and-white plates with narrative text tell the story of classical painting, architecture, sculpture, mosaics, jewelry, and pottery in this book. It is currently out of print.

Symons, David J. *Costume of Ancient Rome. Costume Reference* series. New York: Chelsea House Publishers, 1987. This wonderful book displays the dress of the Etruscans, early Romans, and later Romans, as well as military dress, hair fashions, and accessories, in drawings rendered from primary sources. An introduction provides information about the technology used in making clothing and describes the textiles and colors that were popular during the period.

Appendix V-1

The Story of Firmus

By 146 B.C., Rome had gained a great empire. Greece and Macedonia were under Roman control. Most of the land along the northern shores of the Mediterranean was Roman. Spain had been won from Carthage. Asia Minor and the shores of the Adriatic Sea were Roman. Even Egypt found it wise to become an ally of Rome.

Most Romans did not want to gain an empire by conquest. They thought they had been fighting to defend Rome. Yet, in defending it, they had gained much territory. This new territory brought new wealth. It brought new ways of doing things. Many of the "old Romans" were alarmed. They still believed in the old ways. They hated to see new riches tempting people away from the old ways. "This is wrong," said the old Romans. "Go back to the old ways. Forget about foreign conquests and empires. Our ancestors made Rome a republic. Let it stay that way!"

The new Romans paid no attention. They were enjoying the new wealth and luxury. "Why be poor and simple when we can be rich and comfortable?" they asked. "Rome is strong and powerful. It is Rome's destiny to rule the world!"

The new wealth of the Romans caused great changes. Most of this new wealth went to a few patrician families. The gap between rich people and poor people grew larger. The wealthy people could buy many luxuries that came from different parts of the world. That took work away from local Roman tradespeople. So the traders became a little poorer. The biggest change was in farming. Hannibal's army had destroyed many small farms.

Thousands of farmers had left their lands to fight in the army. Wealthy landowners bought these empty farms. They added them to the land they already owned.

During the Punic Wars, many enemies were taken prisoner. Most of them became slaves. Some of them worked on the estates of rich landowners. Some worked in the towns. Free workers could not compete with slaves whose labors were not compensated. As a result, thousands of workers suffered. They were left without land, without work, and without money. What happened to them?

Source: *Greek and Roman Civilization,* Learner Verified Edition II. Needham Heights, Mass.: Allyn and Bacon, pp. 94–99, *Concepts and Inquiry* series, 1975, Mary Catherine English, Editor in Chief. Used by permission of the Center for Learning, 21590 Center Ridge Road, Rocky River, OH 44116.)

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Firmus, A Citizen of the Later Roman Republic

Firmus is an "old Roman." He likes things to be neat and simple. He works hard. He believes in discipline and duty. All he wants is a good family and his little farm. Firmus was born on the family farm. Like many other farmers, he expected to spend his whole life on the farm.

Suddenly, however, Firmus had no farm. He had been a loyal Roman. He had gone off willingly to fight Carthage. When he returned, he found his farm in ruins. The olive trees and vines had been burned. Everything needed repair. His family could hardly grow enough food to live on. Where could they get money for new tools? Firmus was forced to sell the little farm.

- Where would a farmer like Firmus go? Would it be easy for him to find work and housing in the country? How would slave labor hurt his chances of finding work in the country?
- How might a person like Firmus feel about Rome? Would he feel as glad to be a Roman as he had before?

Firmus took his family to the city of Rome. He thought they could find work there. He soon saw that things in Rome were no better. In fact, they were much worse! He and his family had to share a dirty, crowded house with other families. Each family had to live in one room.

Firmus spent weeks looking for work. Finally he found a job. He became a helper to the neighborhood baker. Firmus was luckier than many of his friends. They had to live on grain handed out by the government.

The baker is not much better off than Firmus. He now makes only cheap, coarse bread. That is all he can sell. Only poor people come into his shop. Rich people, who used to buy his bread, now have slaves to bake for them.

Firmus and his family hate their crowded house. They spend as little time there as possible. They are like thousands of poor Romans. They spend much time in the streets and marketplaces. They are bored, restless, and unhappy. They look forward to the frequent holidays. They look forward to the races and wrestling, the plays and parades. The government also arranges cruel, bloody fights to entertain the poor people. It is an unhappy way of life. It is very different from life on the farm. Firmus has lost his independence. He does not feel like a free Roman citizen.

- How might life in the city change a poor Roman family? Would a large family be able to stay together as in the old days?

- How might changes in the family change Roman ideas? Consider what discipline, authority, and obedience meant to the Romans.
- What might happen if the poor people in Rome got too bored and restless?
- Do some people in our big cities in America have problems like those of Firmus? Explain.

The Forum is the great public meeting place of Rome. Poor men like Firmus gather there to hear the latest news. They exchange gossip and jokes. They listen to politicians speak. They argue about this magistrate or that. Most often, however, they talk about their own problems.

"What we need is land," says Firmus. "Our ancestors lived on the land. They led good, simple lives. They never had time to be bored."

"I agree with you," says Balbus, the butcher's helper. "But where can we get land? Can you afford to buy any? Can I? Can we find some rich person to sell us any? Half the people in Rome can't even buy bread! How can they buy land?"

Firmus frowns and scratches his head. "Well, all the same, that's what we need. Why *can't* we have land? I fought for Rome. So did you, Balbus. Is this how Rome pays us back? There are so many rich people in this city! They eat dates from Africa. They wear fine purple robes. Why can't I have just a piece of land and a little house? Who wants to live in this noisy city? I want to go back to the old ways."

Tyranny and Civil War

Thousands of people like Firmus came to Rome. Year by year, they grew more unhappy. Many Romans were losing faith in their government. The wealthy patricians owned most of the land. They even controlled most of the public lands. Poor Romans needed money badly. The wealthy could afford to pay them for their votes. That is how many wealthy men got themselves elected to office. As time went on, a man could not be elected unless he could pay for votes. Once wealthy men were in office, they seldom cared about helping the poor.

The poor people did have representatives of their own. These representatives were the tribunes. Some tribunes worked to meet the needs of the poor people. However, the tribunes did not manage to satisfy all the demands of the poor people. The old Roman respect for law broke down. Riots and street fighting occurred more and more often. Rome experienced nearly a century of unrest and bloodshed.

- What does a person need to buy votes? Does this make the person a good official once he or she is in office?

- What do you think of the citizens who sold their votes? Were they helping or hurting themselves? Explain.
- How would vote-buying affect a democracy? Would poor Romans still respect their leaders and laws?
- Two tribunes were murdered when law and order broke down. They were brothers called Gracchus. Find out more about them. Why were they killed?

The veterans, or men who had fought in Rome's wars, were expecially bitter. They wanted some kind of reward—power or money— for having fought. They were willing to follow anyone who promised them something. A leader came forward. His name was Marius. Marius was a military man. The veterans trusted him. He was elected consul in 107 B.C. At the end of a year, Marius refused to step down. In fact, he was reelected seven times. The old laws were breaking down! Marius soon became a powerful military dictator. The Senate was afraid of his army. The senators did not wish to quarrel with him.

Before long, another powerful general arose. He challenged Marius. His name was Sulla. In 88 B.C., civil war began. Similar wars kept breaking out, off and on, for the next 60 years. Strong military leaders fought one another. Thousands were killed in street fighting. Thousands more were put to death. The Senate no longer had any real power. The senators simply tried to back the strongest man. So did the Roman people. They followed one man after another. Law and order had broken down.

- What could the Roman people have done to defy a Marius or a Sulla? Could they have voted him out of office?
- What kind of ruler is a *military dictator?* Could the laws protect the ordinary citizens from the wishes of such a ruler? Explain.
- Would a general in the United States be able to march on Washington, D.C., and take over the country? Explain.
- What does the protection of law mean in your daily life?

Appendix V-2

Two Sides of Caesar

Positive Points	*Negative Points*
Points of view on Caesar: a soldier and a worker (guest speakers)	Reasons why Caesar would have been disliked rather than admired (homework)
The story of Caesar: my impressions of the man (story biography)	Point of view: senator
How Caesar exemplified Roman ideals (comparing legend and history)	The nature of a dictatorship (charts, quotations)
Five significant events in Caesar's rise to power (homework)	Caesar as a dictator (texts, transparency, discussion)

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Julius Caesar, The First Emperor of Rome

When Julius Caesar was a young man, he was captured by pirates. He sent his servants to collect money for his ransom, and then he set to work to make merry with his captors. When he was tired, he told them to keep quiet and let him sleep. When he wanted to be amused, he told them to dance and entertain him—and the strange part of it is that they obeyed. He composed verses and orations and ordered the pirates to listen to them. They did not know what to make of either him or his verses, and he berated them for their stupidity. "You don't know poetry when you hear it," he said. "You think you can scoff at my verses and orations because I am your prisoner. I'll take you prisoners someday, and then you shall have your pay." "What will it be?" they demanded with shouts of laughter. "I'll crucify every one of you," he replied quietly. Not so very long after this, he kept his word; but the Romans laughed at him for being so tenderhearted as to have their throats cut before they were crucified.

A few years later, Caesar was made governor of Spain. As a general thing, when a man became governor of a province, his chief aim was to get as much money from the provincials as possible; but Caesar behaved as if he were really interested in the people and wanted to help them. He completed the conquest of Spain, and he straightened out the financial affairs of the province. Then he returned to Rome. The people's party made him consul; but the nobles succeeded in electing one of their own party to be the second consul. Caesar was so much stronger than this second consul that the jokers of the time used to date their papers, "In the consulship of Julius and Caesar."

There were now in Rome three men of power: Crassus, who was enormously rich; Pompey, who had long been a successful general; and Caesar, who had not yet accomplished so very much, but who had the power to make people believe that he could do whatever he chose to undertake. These three men, the First Triumvirate, as they are called, bargained together to help one another and divide the Roman world among them.

Source: *Old World Hero Stories* by Eva March Tappan (Houghton, Mifflin, 1911).

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Caesar's share in this division was Gaul, the present France, and he set out to conquer the country. Before long, wonderful stories came back to Rome of great victories and the capture of thousands of prisoners. Trees were cut down in the forests, and in a few days they had been made into complicated bridges. Great chiefs yielded and cities surrendered. There were tales of forced marches, of sudden surprises, of vast amounts of booty, and of a mysterious land across the water to the northwest. It was called Britain, and tin was brought from there, but no one knew much about Britain, not even whether it was an island or not. By and by, Caesar visited this Britain. He wrote a book about the country and his conquests there and about his campaigns in Gaul. It is called his *Commentaries,* and is so simple and concise that it is considered a model of military description.

The Triumvirate had agreed that Pompey should give up his command in Spain and Caesar his command in Gaul at the same time; but Pompey remained near Rome, and he induced the senate to allow him to continue as governor of Spain for five years longer. Then Caesar was aroused. At the end of the five years, he would be only a private citizen, while Pompey would be commander of a great army. Crassus was dead. "Either decree that Pompey and I shall give up our provinces at the same time, or allow me to stand for the consulship before I enter Rome," Caesar urged. The Senate refused and, moreover, threatened two magistrates—called tribunes of the people—who stood by Caesar. They fled to his camp on the farther side of the little river Rubicon.

It was a law in Rome that any Roman general who brought his army across the Rubicon should be regarded as an enemy to his country. Caesar could declare now, however, that he was coming, not as an enemy, but to defend the people and their tribunes against Pompey and the nobles. It is said that he hesitated, then exclaimed, "The die is cast," and plunged into the river, followed by his army.

Pompey fled. Caesar made himself master of Italy and then pursued Pompey. At Pharsalus in Thessaly a great battle was fought, and Caesar won. Pompey fled to Egypt for protection; but the Egyptian councilors were afraid of Caesar and killed the fugitive. Caesar returned to Rome the ruler of the world. He had a magnificent triumph, and he gave the people feasts and money and combats of wild beasts, their favorite amusement. The senators were thoroughly humbled. They made him dictator for life; they changed the name of his birth-month from Quintilis (fifth) to Julius (July); they stamped their money with his image; they even dedicated temples and altars to him as to a god.

Caesar's head was not turned by this flattery, but the heads of those who had opposed him were almost turned with astonishment and relief. Some years before this, one general named Marius and then another named Sulla had held sole rule in Rome, and each of them had put to death some thousands of the people who had been against him. The Romans supposed that Caesar would behave in the same way; but he made no attempt to revenge himself. Indeed, his only thought seemed to be to do what was best for Rome. He made just laws for rich and poor, and was especially thoughtful of the good of the provincials. He planned to collect a great library, to put up magnificent temples and other public buildings, to rebuild Carthage, to make a road along the Apennines, and to drain the Pontine Marshes, which were near the city.

Caesar ruled nobly, but a plot was formed against him. The chief conspirators were Cassius and Brutus. Cassius was envious of his great power; Brutus believed that if Caesar were slain, the old forms of government would be restored and Rome would again be a republic. These men pressed about Caesar in the Senate house as if they wished to present him a petition. At a signal, they drew their swords. Caesar defended himself for a moment; then he saw among them the face of Brutus, the one to whom he had shown every favor and to whom he had given a sincere affection. He cried, "And you, too, my son?" drew his robe over his face, and fell dead.

It was the custom for an oration to be delivered at a funeral, and the conspirators very unwisely permitted Caesar's friend Antony to speak at his funeral. He also read Caesar's will, in which he had left a gift of money to every citizen and had been especially generous to some of the very men who had become his murderers. The people were aroused to such a pitch of fury that the assassins were glad to flee from the city. The Senate appointed Antony to see that the will was carried out, and they agreed to accept as ruler a grandnephew of Caesar whom he had named as his successor. This grandnephew was a young man named Octavianus, who afterwards became the emperor Augustus.

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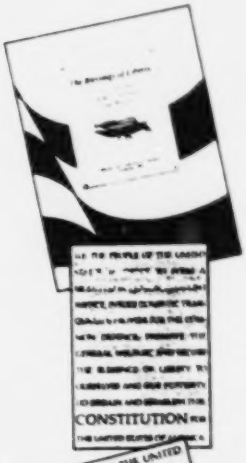

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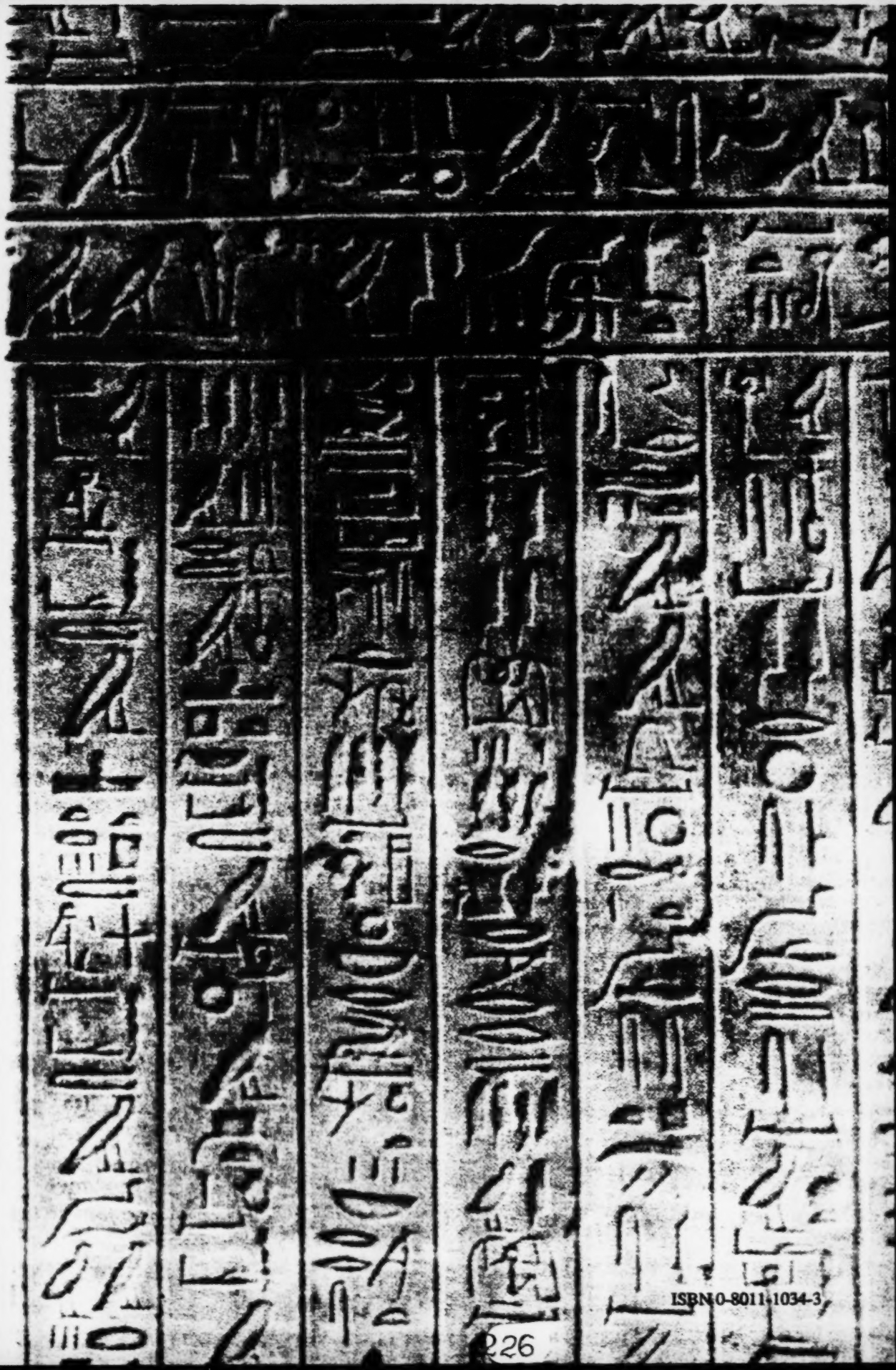

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